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THE OFFICE  
OF THE  
HOLY WEEK.

ACCORDING TO THE  
Roman Missal, Breviary and Pontifical,  
IN LATIN AND ENGLISH.

*published with the approbation of His Eminence  
Cardinal McCloskey, Archbishop of  
New York.*

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*IMPRIMATUR.*

✠ JOHN,

*Cardinal-Archbishop of New York.*

*RE-IMPRIMATUR.*

✠ MICHAEL AUGUSTINE,

*Archbishop of New York.*

NEW YORK, *January 24, 1887.*

# INDEX.

	PAGE
THE ORDINARY OF THE MASS, . . . . .	5
PALM SUNDAY, . . . . .	72
Blessing of the Palms, . . . . .	73
Mass, . . . . .	102
Vespers, . . . . .	146
Complin, . . . . .	167
MONDAY.—Mass, . . . . .	188
TUESDAY.—Mass, . . . . .	201
WEDNESDAY.—Mass, . . . . .	235
Tenebræ, . . . . .	278
MAUNDY THURSDAY, . . . . .	375
Mass, . . . . .	378
Vespers, . . . . .	396
Washing of the Feet, . . . . .	412
Blessing of the Holy Oils, . . . . .	421
Tenebræ, . . . . .	449
GOOD FRIDAY, . . . . .	530
Mass, . . . . .	531
Vespers, . . . . .	592
Tenebræ, . . . . .	593
HOLY SATURDAY, . . . . .	651
Blessing of the New Fire, etc., . . . . .	653
Blessing of the Font, . . . . .	745
Litany, . . . . .	760
Mass, . . . . .	769
Vespers, . . . . .	778
Complin, . . . . .	781
EASTER DAY.—Mass, . . . . .	785
Vespers, . . . . .	797
EASTER MONDAY.—Mass and Vespers, . . . . .	800
EASTER TUESDAY.—Mass, . . . . .	813
PLAINT OF THE BLESSED VIRGIN ; or, Stabat Mater, . . . . .	822
EASTER HYMN—O filii et filia, . . . . .	826

## PREFACE.

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THE week before Easter has been called by several names, from the great mysteries and various ceremonies celebrated and performed in it. The Greeks and Latins anciently called it *the Great Week, the Holy Week*; sometimes, *the Painful Week*—that is, the Week of Austerities; also, the Week of Sorrows, the days *of the Cross* or *of sufferings*. “We call it the Great Week,” says St. Chrysostom, *on Ps. 145*, “not that it consists of a greater number of days, or that the days in it are longer; but on account of the great things which God has wrought in it: for on these days was the tyranny of the devil overthrown, death disarmed, sin and its curse taken away, heaven opened and made accessible, and men made fellows with the angels.”

The chief object of the Church in this week is to celebrate the memory of the passion and death of her Redeemer; every part of the sacred liturgy is directed to this end; the Church's offices, more solemn and more multiplied in this week than in any other during the whole year, are most especially adapted to excite in the hearts of the Faithful those various sentiments of love and gratitude, of compassion for the sufferings of our Lord, of



zorrow and detestation for sin, etc., which every Christian ought to cherish in this holy time. It is with the sincere desire of exciting pious sentiments in the hearts of the faithful that the whole liturgy of the Church for the *Holy Week* has been collected in this volume, and is presented to the public, both in the Latin and English languages. Thus, while the pious Christian unites his voice with that of the priest and of the choir, he may also penetrate the sense of the divine office, and sanction by the fervor of his heart what he pronounces with his tongue. For this reason, the editor flatters himself that this book will not fail to please all those who still entertain a due sense of piety and religion, and may profit even those who, through a want of instruction, seldom or never reflect on the great mysteries which the Church commemorates during the Holy Week. The very reading of this most pious and affecting part of the Church's liturgy is capable of exciting in their hearts a true and solid devotion.

THE  
ORDINARY OF THE HOLY MASS.

— ♦ —  
ASPERGES.

*Ant.* ASPERGES  
me, Domi-  
ne, hyssopo, et mun-  
dabor : lavabis me,  
et super nivem deal-  
babor.

*Ps.* Miserere mei,  
Deus, secundum  
magnam misericor-  
diam tuam.

*V.* Gloria Patri,  
etc.

*Ant.* Asperges me.

*Ant.* THOU shalt  
sprinkle me  
with hyssop, O Lord.  
and I shall be cleans-  
ed : thou shalt wash  
me, and I shall be  
made whiter than  
snow.

*Ps.* Have mercy  
on me, O God, ac-  
cording to thy great  
mercy.

*V.* Glory be, etc.

*Ant.* Thou shalt  
sprinkle me.

*The Priest, being returned to the foot of the altar, says :*

*V.* Ostende nobis, *V.* Show us, O  
Domine, misericor- Lord, thy mercy.  
diam tuam.

ORDINARY OF THE MASS.

*R.* Et salutare tuum da nobis.

*V.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*R.* And grant us thy salvation.

*V.* O Lord, hear my prayer.

*R.* And let my cry come unto thee.

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cælis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

Hear us, O holy Lord, almighty Father, eternal God: and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

*From Easter to Whitsunday inclusively, instead of the foregoing Anthem, the following is sung, and Alleluia is added to the V. (Ostende nobis), and also to its R. (Et salutare).*

*Ant.* Vidi aquam egredientem de templo a latere dextro, Alleluia : et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent : Alleluia.

*Ps.* Confitemini Domino, quoniam bonus : quoniam in sæculum misericordia ejus. Gloria, etc.

*Ant.* I saw water flowing from the right side of the temple, Alleluia : and all to whom that water came were saved, and they shall say : Alleluia.

*Ps.* Praise the Lord, for he is good : for his mercy endureth for ever. Glory, etc.

*V.* Ostende, etc. *V.* Show us, etc., as in p. 319.

### Ordinary of the Mass.

[N.B. At Low Mass, the parts within brackets are to be passed over.]

*The Priest, standing at the foot of the altar, and bowing down before it, signs himself with the sign of the Cross from the forehead to the breast, and says with a distinct voice : \**

**I**N nomine Patris, ✠  
et Filii, et Spiritus  
Sancti. Amen.

**I**N the name of the  
Father, ✠ and of  
the Son, and of the  
Holy Ghost. Amen.

*Then, joining his hands before his breast, he begins the Antiphon :*

Introibo ad altare  
Dei.

I will go unto the  
altar of God.

*R.* Ad Deum, qui  
lætificat juventutem  
meam.

*R.* To God, who  
giveth joy to my  
youth.

---

\* At the beginning of High Mass, when the Priest commences at the foot of the altar, the choir sing the *Kyrie eleison*, etc. (and sometimes the *Int oit*), which usually lasts until the *Gloria in excelsis*. Those parts of the Service which are sung by the choir, except responses, are also said in a low voice by the Priest.



*In Masses for the Dead, and from Passion Sunday till Holy Saturday exclusively, the following Psalm is omitted :*

*Psalm xlii.*

*S.* Judica me, Deus, et discerne causam meam de gente non sancta : ab homine iniquo et doloso erue me.

*M.* Quia tu es, Deus, fortitudo mea, quare me repulisti ? et quare tristis incedo dum affligit me inimicus ?

*S.* Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

*M.* Et introibo ad altare Dei : ad De-

*P.* Judge me, O God, and distinguish my cause from the nation that is not holy : deliver me from the unjust and deceitful man.

*R.* For thou, O God, art my strength, why hast thou cast me off ? and why do I go sorrowful whilst the enemy afflicteth me ?

*P.* Send forth thy light and thy truth : they have conducted me and brought me unto thy holy mount, and into thy tabernacles.

*R.* And I will go unto the altar of

um, qui lætificat juventutem meam.

*S.* Confitebor tibi in cithara, Deus, Deus meus : quare tristis es, anima mea ? et quare conturbas me ?

*M.* Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, et Deus meus.

*S.* Gloria Patri, et Filio, et Spiritui Sancto.

*M.* Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

*V.* Introibo ad altare Dei.

God : to God, who giveth joy to my youth.

*P.* I will praise thee on the harp, O God, my God : why art thou sorrowful, O my soul ? and why dost thou disquiet me ?

*R.* Hope in God, for I will still give praise to him : who is the salvation of my countenance, and my God.

*P.* Glory be to the Father, etc.

*R.* As it was in the beginning, is now, and ever shall be, world without end. Amen.

*V.* I will go unto the altar of God.

*R.* Ad Deum, qui  
lætificat juventutem  
meam.

*V.* Adjutorium  
nostrum in nomine  
Domini.

*R.* Qui fecit cælum  
et terram.

*R.* To God, who  
giveth joy to my  
youth.

*V.* Our help is in  
the name of the  
Lord.

*R.* Who hath made  
heaven and earth.

*Then, joining his hands and humbly bowing down, he  
says the Confession.*

*S.* Confiteor Deo  
omnipotenti, etc.

*M.* Misereatur tui  
omnipotens Deus, et  
dimissis peccatis tu-  
is, perducatur te ad  
vitam æternam.

*S.* Amen.

*M.* Confiteor Deo  
omnipotenti, beatæ  
Mariæ semper Vir-  
gini, beato Michaeli  
Archangelo, beato  
Joanni Baptistæ,  
sanctis Apostolis Pe-

*P.* I confess to al-  
mighty God, etc.

*R.* May almighty  
God have mercy up-  
on thee, forgive thee  
thy sins, and bring  
thee to life everlast-  
ing.

*P.* Amen.

*R.* I confess to al-  
mighty God, to bless-  
ed Mary ever Virgin,  
to blessed Michael  
the Archangel, to  
blessed John Bap-  
tist, to the holy Apos-

tro et Paulo, omnibus sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

tles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed [*here strike the breast thrice*], through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, father, to pray to the Lord our God for me.

*Then the Priest, with his hands joined, gives the Absolution, saying:*

*S.* Misereatur vestri omnipotens De-

*P.* May almighty God have mercy up-

us, et dimissis peccatis vestris, perducat vos ad vitam æternam.

*M.* Amen.

on you, forgive you your sins, and bring you to life everlasting.

*R.* Amen.

*Signing himself with the sign of the Cross, he says :*

*S.* ✠ Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

*M.* Amen.

*P.* ✠ May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

*R.* Amen.

*Then, bowing down, he proceeds :*

*V.* Deus, tu conversus vivificabis nos.

*R.* Et plebs tua lætabitur in te.

*V.* Ostende nobis, Domine, misericordiam tuam.

*R.* Et salutare tuum da nobis.

*V.* Thou wilt turn again, O God, and quicken us.

*R.* And thy people shall rejoice in thee.

*V.* Show us, O Lord, thy mercy.

*R.* And grant us thy salvation.



V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

*First extending and then joining his hands, he says audibly Oremus; and then ascending to the altar, he says secretly:*

Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take away from us our iniquities, we beseech thee, O Lord: that we may be worthy to enter with pure minds into the Holy of holies. Through Christ our Lord. Amen.

*Bowing down over the altar, he says:*

Oramus te, Domine, per merita sanctorum tuorum quorum reliquæ hic

We beseech thee, O Lord, by the merits of thy saints whose relics are here,

sunt, et omnium	and of all the saints,
sanctorum, ut indul-	that thou wouldst
gere digneris omnia	vouchsafe to forgive
peccata mea. Amen.	me all my sins.
	Amen.

*[Receiving the thurible from the Deacon, he incenses the altar, and returns the thurible to the Deacon, who incenses the Priest only.] Then the Priest, signing himself with the sign of the Cross, reads the Introit, which see in its place at the proper day, or else read one of the following :*

Blessed be the Holy and Undivided Unity: we will give praise to him, because he hath shown his mercy to us.

O Lord our Lord, how wonderful is thy name in all the earth !

Glory be to the Father, who hath created us.

Glory be to the Son, who hath redeemed us.

Glory be to the Holy Ghost, who hath sanctified us.

Glory be to the Holy and Undivided Trinity, one God, for ever and ever. Amen.

*Or :*

*(For a Saint's Day.)* The just shall flou-

rish like the palm-tree ; he shall grow up like the cedar of Libanus ; planted in the house of the Lord, in the courts of the house of our God.

It is good to give praise to the Lord ; and to sing to thy name, O Most High.

*The Kyrie eleison is then said.*

*S. Kyrie eleison. M. Kyrie eleison.  
S. Kyrie eleison. Lord have mercy upon us.*

*M. Christe eleison. S. Christe eleison.  
M. Christe eleison. Christ have mercy upon us.*

*S. Kyrie eleison. M. Kyrie eleison.  
S. Kyrie eleison. Lord have mercy upon us.*

*Afterwards, standing at the middle of the altar, extending and then joining his hands, and slightly bowing, he says (when it is to be said \*) the Gloria in excelsis. When he says the words, We adore thee, We give thee thanks, Jesus Christ, and Receive our prayer, he bows, and at the end he signs himself with the sign of the Cross.*

*\* The Gloria is omitted during Lent and Advent, and in Masses for the Dead. At High Mass the choir sing the Gloria (after the words "Gloria in excelsis Deo," which are intoned by the Priest), and the officiating Clergy wait until its conclusion, after which the Celebrant proceeds with the Collects.*

Gloria in excelsis  
Deo. Et in terra pax  
hominibus bonæ vo-  
luntatis. Laudamus  
te. Benedicimus te.  
Adoramus te. Glori-  
ficamus te. Gratias  
agimus tibi propter  
magnam gloriam tu-  
am, Domine Deus,  
Rex cœlestis, Deus  
Pater omnipotens.  
Domine Fili unige-  
nite Jesu Christe.  
Domine Deus, Agnus  
Dei, Filius Patris,  
qui tollis peccata  
mundi, miserere no-  
bis. Qui tollis pec-  
cata mundi, suscipe  
deprecationem nos-  
tram. ♦ Qui sedes ad  
dexteram Patris, mi-  
serere nobis. Quo-  
niam tu solus sanc-  
tus. Tu solus Domi-

Glory be to God  
on high, and on  
earth peace to men  
of good will. We  
praise thee. We bless  
thee. We adore thee.  
We glorify thee. We  
give thee thanks for  
thy great glory, O  
Lord God, heavenly  
King, God the Fa-  
ther almighty. O  
Lord Jesus Christ,  
the only-begotten  
Son : O Lord God,  
Lamb of God, Son  
of the Father, who  
takest away the sins  
of the world, have  
mercy on us : thou  
who takest away the  
sins of the world,  
receive our prayers :  
thou who sittest at  
the right hand of  
the Father, have

nus. Tu solus altissimus, Jesu Christe, cum Sancto Spiritu. in gloria Dei Patris. Amen.

mercy on us. For thou only art holy : thou only art the Lord : thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

*The Priest kisses the altar, and, turning to the people, says :*

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

*Then follow the Collects ; at the end of the first and last of which the Acolyte answers Amen.*

*See the proper Collect, etc., of the day, in its proper place, or say :*

Defend us, O Lord. we beseech thee, from all dangers of soul and body ; and by the intercession of the glorious and blessed Mary ever Virgin, Mother of God, blessed Joseph, the blessed apostles Peter and Paul, the blessed N. and all thy Saints, grant us, in thy



mercy, health and peace ; that all adversities and errors being done away, thy Church may serve thee with a pure and undisturbed devotion. Through, etc.

O almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed : hear our humble supplications for all degrees and orders thereof, that, by the assistance of thy grace, they may faithfully serve thee. Through our Lord Jesus Christ thy Son ; who liveth and reigneth with thee in the unity of the same Holy Ghost, one God. world without end. Amen.

*Then the Epistle for the day is read, which may be found in its proper place ; or the following may be read instead :*

Rejoice in the Lord always : and again I say, rejoice. Let your modesty be known to all men : the Lord is nigh. Be not solicitous about any thing ; but in every thing, by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesus. For

the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye : and the peace of God shall be with you.

*After which :*

Deo gratias.

Thanks be to God.

*Then the Gradual, Tract, Alleluia, or Sequence, according to the time.*

#### GRADUAL.\*

Be thou unto me a God, a protector, and a house of refuge to save me. In thee, O God, have I hoped ; O Lord, let me never be confounded.

Deal not with us, O Lord, according to our sins which we have committed, nor

\* The choir sing the *Gradual*, while the book is moved to the Gospel side, and the Priest says the prayer (*Munda cor meum*) "Cleanse my heart" &c.

punish us according to our iniquities.  
*V.* Help us, O God our Saviour; and for the glory of thy name, O Lord, deliver us, and forgive us our sins for thy name's sake.

(At Low Mass, go on to § *If the Priest celebrates, etc.*

*After this, at High Mass, the Deacon places the book of the Gospels on the altar, and the Celebrant blesses the incense (as above). Then the Deacon, kneeling before the altar, with joined hands, says the following prayer. § If the Priest celebrates without Deacon and sub-Deacon, the book is carried to the other side of the altar, and he, bowing down at the middle of the altar, with his hands joined, says :*

<p>Munda cor meum          ac labia mea, omni-          potens Deus, qui la-          bia Isaïæ prophetæ          calculo mundasti ig-          nito : ita me tua          grata miseratione          dignare mundare, ut          sanctum Evange-          lium tuum digne          valeam nuntiare.          Per Christum Do-</p>	<p>Cleanse my heart          and my lips. O al-          mighty God, who          didst cleanse the lips          of the prophet Isaias          with a burning coal :          and vouchsafe,          through thy gra-          cious mercy, so to          purify me, that I          may worthily pro-          claim thy holy Gos-</p>
---	---

minum nostrum.	pel. Through Christ
Amen.	our Lord. Amen.

*The Priest, if alone, continues as below ; if there be a Deacon, he takes the book from the altar, and again kneeling down before the Priest, asks his blessing, saying, Sir, give me thy blessing. The Priest says :*

Dominus sit in	The Lord be in
corde tuo et in labiis	thy heart and on thy
tuis, ut digne et	lips, that thou mayst
competenter annun-	worthily and in a
tias Evangelium su-	becoming manner
um : in nomine Pa-	announce his holy
tris, et Filii, et ✠	Gospel : in the name
Spiritus Sancti.	of the Father, and
Amen.	of the Son, and ✠ of
	the Holy Ghost.
	Amen.

*Having received the blessing, he kisses the hand of the Priest ; and then, with incense and lighted candles, he goes to the place where the Gospel is read, and, standing with his hands joined, says :*

V. Dominus vo-	V. The Lord be
biscum.	with you.
R. Et cum spiri-	R. And with thy
tu tuo.	spirit.

*Then, giving out :*

V. Sequentia (vel initium) sancti Evangelii secundum N.	V. The continua- tion (or beginning) of the holy Gospel according to N.
--	--

*He makes the sign of the Cross with the thumb of his right hand on the Gospel which he is to read, and on his forehead, mouth, and breast (the people doing the same); and while the Minister and people answer :*

R. Gloria tibi, Domine.	R. Glory be to thee. O Lord.
----------------------------	---------------------------------

*he incenses the book three times, and then reads the Gospel, which see at the proper day, or read this :*

### GOSPEL.

If ye love me, keep my commandments. And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of truth, whom the world cannot receive; because it seeth him not, nor knoweth him : but you shall know him ; because he shall abide with you, and shall be in you. I will not leave you orphans : I will come to you. Yet a little while ; and the world seeth me no more. But ye see me ; be-

cause I live, and you shall live. In that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandment, and keepeth them, he it is that loveth me. And he that loveth me, shall be loved by my Father : and I will love him, and will manifest myself to him.

*Then is said :*

<i>R.</i>	<i>Laus tibi,</i>	<i>R.</i>	<i>Praise be to</i>
<i>Christe.</i>			<i>thee, O Christ.</i>

*The sub-Deacon then carries the book to the Priest. He kisses the Gospel, saying :*

<i>Per evangelica dic-</i>	<i>By the words of</i>
<i>ta deleantur nostra</i>	<i>the Gospel may our</i>
<i>delicta.</i>	<i>sins be blotted out.</i>

*The Priest is incensed by the Deacon.*

*Here the sermon is usually preached.*

*Then, at the middle of the altar, extending, elevating, and joining his hands, the Priest says the Nicene Creed (when it is to be said), keeping his hands joined. When he says the words, God, Jesus Christ, and is adored, he bows his head to the Cross. But at the words, and was incarnate, he kneels down, and continues kneeling to the words, was made man. At the words, the life of the world to come, he signs*

*himself with the sign of the Cross from the forehead to the breast.*

Credo in unum Deum,\* Patrem omnipotentem, Factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo, Lumen de Lumine. Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter

I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God : Light of Light : true God of true God. Begotten not made, consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and

\* At High Mass the choir sing the *Credo* (after the words "Credo in unum Deum," which are intoned by the Priest), and the Clergy pause until its conclusion.

nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine : ET HOMO FACTUS EST. [*Hic genuflectitur.*] Crucifixus etiam pro nobis : sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos : ejus regni non erit finis.

Et in Spiritum Sanctum Dominum et vivificantem : qui

was incarnate by the Holy Ghost of the Virgin Mary : AND WAS MADE MAN. [*Here the people kneel down.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day he rose again according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And he shall come again with glory to judge both the living and the dead ; of his kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and life-giver.



ex Patre Filioque  
procedit: qui cum  
Patre et Filio simul  
adoratur et conglo-  
rificatur: qui locu-  
tus est per prophe-  
tas. Et unam sanc-  
tam Catholicam et  
Apostolicam Eccle-  
siam. Confiteor  
unum baptisma in  
remissionem pecca-  
torum. Et expecto  
resurrectionem mor-  
tuum, et vitam  
venturi sæculi.  
Amen.

who proceedeth  
from the Father and  
the Son: who toge-  
ther with the Father  
and the Son is adored  
and glorified: who  
spake by the pro-  
phets. And one holy  
Catholic and Apost-  
olic Church. I con-  
fess one baptism for  
the remission of sins.  
And I look for the  
resurrection of the  
dead, and the life of  
the world to come.  
Amen.

*Then he kisses the altar, and, turning to the people, says:*

*V.* Dominus vo-  
biscum.

*V.* The Lord be  
with you.

*R.* Et cum spiri-  
tu tuo.

*R.* And with thy  
spirit.

*Then he says the Offertory \* (see the days).*

\* The Choir sing the *Offertory*, or some other appro-  
priate motet or hymn.

## OFFERTORY.

The angel of the Lord shall encamp round about them that fear him, and shall deliver them : oh, taste and see that the Lord is good.

I will extol thee, O Lord, for thou hast upheld me ; and hast not made my enemies to rejoice over me : O Lord, I have cried unto thee, and thou hast healed me.

*This being finished, the Priest takes the paten with the Host [if it is High Mass, the Deacon hands the Priest the paten with the Host], and offering it up, says :*

Suscipe, sancte  
Pater. omnipotens,  
æterne Deus, hanc  
immaculatam Hos-  
tiam, quam ego in-  
dignus famulus tuus  
offero tibi Deo meo  
vivo et vero, pro in-  
numerabilibus pec-  
catis, et offensionibus,  
et negligentibus  
meis, et pro omnibus  
circumstantibus, sed

Accept, O holy  
Father, almighty,  
eternal God, this  
immaculate Host,  
which I, thy unwor-  
thy servant, offer  
unto thee, my living  
and true God, for  
my innumerable sins,  
offences, and negli-  
gences, and for all  
here present, as also  
for all faithful Chris-

pro omnibus fidelibus Christianis, vivis atque defunctis : ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

tians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

*Then making the sign of the Cross with the paten, he places the Host upon the corporal. The Priest pours wine and water into the chalice, blessing the water before it is mixed, saying :*

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti : da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster : qui tecum vivit et regnat in unitate

O God, ✠ who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it : grant that, by the mystery of this Water and Wine, we may be made partakers of his divinity, who vouchsafed to become partaker of our humanity. Jesus Christ, thy Son, our Lord ; who

Spiritus Sancti De- liveth and reigneth  
us, per omnia sæcula with thee in the  
sæculorum. Amen. unity of, etc.

*[If it is a High Mass, the Deacon ministers the wine, the sub-Deacon the water.]*

*In Masses for the Dead, the foregoing prayer is said, but the water is not blessed. Then the Priest takes the chalice, and offers it, saying :*

<p>Offerimus tibi, Do- mine, Calicem salu- taris, tuam depre- cantes clementiam : ut in conspectu di- vinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis as- cendat. Amen.</p>	<p>We offer unto thee, O Lord, the chalice of salvation, beseeching thy ele- mency, that in the sight of thy divine Majesty, it may as- cend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.</p>
---	--

*Then he makes the sign of the Cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the altar, and slightly bowing down, he says :*

*[At High Mass, the sub-Deacon here receives the paten, which he envelops in the veil with which his shoul-*

*ders are mantled, and then goes and stands behind the Celebrant until the conclusion of the Pater noster.]*

In spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

In a spirit of humility, and with a contrite heart, let us be received by thee, O Lord, and grant that the sacrifice we offer in thy sight this day may be pleasing to thee, O Lord God.

*The Priest, elevating his eyes towards heaven, and stretching out his hands, which he afterwards joins, makes the sign of the Cross over the Host and chalice, while he says :*

Veni, sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium, tuo sancto nomini præparatum.

Come, O sanctifier, almighty, eternal God, and bless ✠ this sacrifice, prepared to thy holy name.

*\* At High Mass, he, in the following prayer, blesses the incense :*

---

*\* At Low Mass, these prayers, down to the Lavabo, are omitted.*

Per intercessionem beati Michaelis Archangeli, stantis a dextris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the Altar of Incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odor of sweetness. Through, etc. Amen.

*Receiving the thurible from the Deacon, he incenses the bread and wine, saying :*

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

May this incense which thou hast blest, O Lord, ascend to thee, and may thy mercy descend upon us.

*Then he incenses the altar, saying, Ps. cxl. :*

Dirigatur, Domine, oratio mea sicut incensum in con-

Let my prayer, O Lord, ascend like incense in thy sight :

spectu tuo : elevatio manuum mearum sacrificium vesperti- num. Pone, Domi- ne, custodiam ori meo, et ostium cir- cumstantiæ labiis meis, ut non decli- net cor meum in verba malitiæ, ad excusandas excusa- tiones in peccatis.	and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.
--	--

*While he gives the censer to the Deacon, he says in a low voice these words, and is afterwards incensed by the Deacon, and then the others in order :*

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.	May the Lord en- kindle in us the fire of his love, and the flame of everlasting charity. Amen.
---	---

*The Priest, with his hands joined, goes to the Epistle side of the altar, where he washes his fingers as he recites the following verses of Ps. xxv. :*

Lavabo inter in- nocentes manus me-	I will wash my hands among the
--	-----------------------------------

as : et circumdabo  
altare tuum, Domi-  
ne :

Ut audiam vocem  
laudis : et enarrem  
universa mirabilia  
tua.

Domine, dilexi  
decorem domus tuæ,  
et locum habitatio-  
nis gloriæ tuæ.

Ne perdas cum  
impiis, Deus, ani-  
mam meam : et cum  
viris sanguinum vi-  
tam meam.

In quorum mani-  
bus iniquitates sunt :  
dextera eorum re-  
pleta est muneribus.

Ego autem in in-  
nocentia mea ingres-  
sus sum : redime me,  
et miserere mei.

innocent : and will  
encompass thy altar,  
O Lord :

That I may hear  
the voice of praise,  
and tell of all thy  
marvellous works.

I have loved, O  
Lord, the beauty of  
thy house, and the  
place where thy glo-  
ry dwelleth.

Take not away my  
soul, O God, with  
the wicked, nor my  
life with bloody  
men.

In whose hands  
are iniquities : their  
right hand is filled  
with gifts.

As for me, I have  
walked in my inno-  
cence : redeem me,  
and have mercy up-  
on me.



Pes meus stetit in  
directo : in ecclesiis  
benedicam te, Do-  
mine.

Gloria Patri, et  
Filio, et Spiritui  
Sancto.

My foot hath stood  
in the right path : in  
the churches I will  
bless thee, O Lord.

Glory be to the  
Father, etc.

*[In Masses for the Dead, and in Passion-time, the Gloria  
is omitted.]*

*Returning, and bowing before the middle of the altar,  
with joined hands, he says :*

Suscipe, sancta  
Trinitas, hanc obla-  
tionem, quam tibi  
offerimus ob memo-  
riam Passionis, Re-  
surrectionis, et As-  
censionis Jesu Chris-  
ti Domini nostri : et  
in honorem beatæ  
Mariæ semper Vir-  
ginis, et beati Joan-  
nis Baptistæ, et sanc-  
torum Apostolorum  
Petri et Pauli, et  
istorum et omnium

Receive, O holy  
Trinity, this obla-  
tion, which we make  
to thee, in memory  
of the Passion, Re-  
surrection, and As-  
cension of our Lord  
Jesus Christ, and in  
honor of the blessed  
Mary ever Virgin,  
of blessed John Bap-  
tist, the holy Apos-  
tles Peter and Paul,  
of these and of all  
the Saints : that it

Sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem : et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

may be available to their honor and our salvation : and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

*Then he kisses the altar, and having turned himself towards the people, extending and joining his hands, he raises his voice a little, and says :*

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

*R.* Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nos-

*R.* May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, to our benefit, and to that

tram, totiusque Ec- of all his holy  
clesiæ suæ sanctæ. Church.

*The Priest answers in a low voice, Amen.*

*Then with stretched-out hands he recites the Secret Prayers, which see at the proper day, or say :*

### SECRET.

Mercifully hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee : and as we offer it to the honor of thy name, so may it be to us a means of obtaining thy grace here, and life everlasting hereafter. Through our Lord Jesus Christ. Amen.

*For a Saint's day.*

Sanctify, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N. : and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honor. Through our Lord Jesus Christ.

*Which being finished, he says in an audible voice :*

V. Per omnia sæ-	V. World without
cula sæculorum.	end.

*R.* Amen.

*R.* Amen.

*V.* Dominus vobiscum.

*V.* The Lord be with you.

*R.* Et cum spiritu tuo.

*R.* And with thy spirit.

*Here he uplifts his hands.*

*V.* Sursum corda.

*V.* Lift up your hearts.

*R.* Habemus ad Dominum.

*R.* We have them lifted up unto the Lord.

*He joins his hands before his breast, and bows his head while he says :*

*V.* Gratias agamus Domino Deo nostro.

*V.* Let us give thanks to the Lord our God.

*R.* Dignum et justum est.

*R.* It is meet and just.

*He then disjoins his hands, and keeps them in this posture until the end of the Preface, after which he again joins them, and, bowing, says, Sanctus, etc.\* When he says Benedictus, etc., he crosses himself.*

*At the word Sanctus, etc., the bell is rung three times by the Acolyte.*

\* At High Mass, the choir sing the *Sanctus* (while the Priest is proceeding with the Canon, p. 364) as far as "Hosanna in excelsis," before the elevation; and after the elevation, "Benedictus qui venit," etc.

## PREFACE.

*Preface of Trinity Sunday, and every other Sunday that has no proper one.*

I. Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens æterne Deus.

II. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia dis-

I. It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, Eternal God.

II. Who, together with thy only-begotten Son and the Holy Ghost, art one God and one Lord, not in a singularity of one Person, but in a Trinity of one substance. For that which by thy revelation we believe of thy glory, the same we believe of thy Son, and the same

eretonis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in maiestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim : qui non cessant clamare quotidie, una voce dicentes :

III. Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis ! Benedictus qui venit ✠ in nomi-

of the Holy Ghost, without any difference or distinction ; that in the confession of a true and eternal Deity, distinctness in the Persons, unity in the essence, and equality in the Majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim praise : and cease not daily to cry out with one voice, saying :

III. Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of thy glory. Hosanna in the highest ! Blessed is he that cometh ✠ in the name of the

ne Domini : Hosanna in excelsis !

Lord. Hosanna in the highest.

(Go on to p. 363.)

(Go on to p. 363.)

*In Masses for the Dead, and on doubles and semi-doubles having no proper preface :*

I. As on p. 353.

I. As on p. 353.

II. Per Christum Dominum nostrum ;\* per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates. Cœli cœlorumque virrutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes :

II. Through Christ our Lord :\* through whom the angels praise thy majesty, the dominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with whom we beseech thee, that thou wouldst command our voices also to be admitted with suppliant confession, saying :

III. As on p. 354.

III. As on p. 354.

## Canon of the Mass.

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices, rogamus ac petimus uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica, quam pacificare, custodire, alimare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apos-

WE therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord [*he kisses the altar*], that thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with thy servant N. our Pope, N. our Bishop, as also all



iolicæ Fidei cultori- bus.	orthodox believers and professors of the Catholic and Apostolic Faith.
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### COMMEMORATION OF THE LIVING.

Memento, Domine, famulorum famula- rumque tuarum. N. et N.	Be mindful, O Lord, of thy ser- vants, men and wo- men, N. and N.
---	--

*He joins his hands, and prays silently for those he intends to pray for ; then, extending his hands, he proceeds :*

Et omnium cir- cumstantium, quo- rum tibi fides cog- nita est, et nota de- votio : pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque om- nibus, pro redemp- tione animarum sua- rum, pro spe salutis et incolumitatis suæ:	And of all here present, whose faith and devotion are known unto thee : for whom we offer, or who offer up to thee this sacrifice of praise for them- selves, their families and friends, for the redemption of their souls, for the hope of their safety and
---	---

## CANON OF THE MASS.

tibique reddunt vota  
sua, æterno Deo, vi-  
vo et vero.

Communicantes, et  
memoriam veneran-  
tes, in primis glori-  
osæ semper Virginis  
Mariæ, Genitricis  
Dei et Domini nostri  
Jesu Christi : sed et  
beatorum Apostolo-  
rum ac Martyrum  
tuorum, Petri et  
Pauli, Andreæ, Ja-  
cobi, Joannis, Tho-  
mæ, Jacobi, Phi-  
lippi, Bartholomæi,  
Matthæi, Simonis et  
Thaddæi : Lini, Cle-  
ti, Clementis, Xysti,  
Cornelii, Cypriani,  
Laurentii, Chryso-  
goni, Joannis et  
Pauli, Cosmæ et Da-  
miani, et omnium

salvation, and who  
pay their vows to  
thee, the eternal,  
living, and true God.

Communicat-  
ing with, and honor-  
ing in the first place  
the memory of the  
glorious and ever  
Virgin Mary, Mother  
of our Lord and God  
Jesus Christ : as also  
of the blessed Apos-  
tles and Martyrs,  
Peter and Paul, An-  
drew, James, John,  
Thomas, James, Phi-  
lip, Bartholomew,  
Matthew, Simon and  
Thaddeus, Linus,  
Cletus, Clement,  
Xystus, Cornelius,  
Cyprian, Lawrence,  
Chrysogonus, John  
and Paul, Cosmas  
and Damian, and of

Sanctorum tuorum ;	all thy Saints ; by
quorum meritis pre-	whose merits and
cibusque concedas,	prayers grant that
ut in omnibus pro-	we may be always
tectionis tuæ munia-	defended by the help
mur auxilio. Per	of thy protection.
eundem Christum	Through the same
Dominum nostrum.	Christ our Lord.
Amen.	Amen.

*Spreading his hands over the oblation, he says the words of consecration secretly, distinctly, and attentively.*

[Here the bell is rung.]

Hanc igitur ob-	We therefore be-
lationem servitutis	seech thee, O Lord,
nostræ, sed et cunctæ	graciously to accept
familiæ tuæ, quæsu-	this oblation of our
mus, Domine, ut	service, as also of thy
placatus accipias ;	whole family : dis-
diesque nostros in	pose our days in thy
tua pace disponas,	peace, command us
atque ab æterna	to be delivered from
damnatione nos eri-	eternal damnation,
pi, et in electorum	and to be numbered
tuorum jubeas gre-	in the flock of thy
ge numerari. Per	elect. Through

Christum Dominum nostrum. Amen.

Quam oblationem, tu Deus, in omnibus, quæsumus benedic-  
tam, adscrip-  
tam, rationabilem, acceptabilem-  
que facere digneris ;  
ut nobis cor-  
pus et  
san-  
guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem : tibi gratias agens, benedixit, fregit, dedit-que discipulis suis, dicens : Accipite, et

Christ our Lord. Amen.

Which oblation do thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body-  
and blood of thy most beloved Son Jesus Christ our Lord. Who the day before he suffered, took bread [*he takes the Host*] into his holy and venerable hands [*he raises his eyes to heaven*], and with his eyes lifted up towards heaven, to God, his almighty Father, giving thanks to thee, did bless, break, and

manducate ex hoc	give to his disciples,
omnes. Hoc est	saying: Take, and
enim corpus meum.	eat ye all of this.
	FOR THIS IS MY
	BODY.

*After pronouncing the words of consecration, the Priest, kneeling, adores the sacred Host; rising, he elevates it; and then placing it on the corporal, again adores it. After this he never disjoins his fingers and thumbs, except when he is to take the Host, until after the washing of his fingers.*

[At the elevation the bell is rung thrice.]

Simili modo postquam conatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, bene ✠ dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI NOVI ET

In like manner, after he had supped [he takes the chalice in both his hands], taking also this excellent chalice into his holy and venerable hands, and giving thee thanks, he bless ✠ ed, and gave to his disciples, saying: Take, and drink ye all of this; FOR THIS IS THE

ÆTERNI TESTAMEN-  
TI : MYSTERIUM FI-  
DEI : QUI PRO VOBIS  
ET PRO MULTIS EF-  
FUNDATUR IN RE-  
MISSIONEM PECCA-  
TORUM.

Hæc quotiescun-  
que feceritis, in mei  
memoriam facietis.

CHALICE OF MY  
BLOOD OF THE NEW  
AND ETERNAL TES-  
TAMENT : THE MYS-  
TERY OF FAITH :  
WHICH SHALL BE  
SHED FOR YOU, AND  
FOR MANY, TO THE  
REMISSION OF SINS.

As often as ye do  
these things, ye shall  
do them in remem-  
brance of me.

*Kneeling, he adores ; rising, he elevates the chalice ;  
then replacing it on the corporal, he covers it, and  
again adores.*

[*The bell is rung thrice.*]

*He then proceeds :*

Unde et memores,  
Domine, nos servi  
tui, sed et plebs tua  
sancta, ejusdem  
Christi Filii tui Do-  
mini nostri tam bea-  
te passionis, necnon  
et ab inferis resur-

Wherefore, O  
Lord, we thy ser-  
vants, as also thy  
holy people, calling  
to mind the blessed  
passion of the same  
Christ thy Son our  
Lord, his resurrec-

rectionis, sed et in  
cœlos gloriosæ ascen-  
sionis : offerimus  
præclaræ Majestati  
tuæ, de tuis donis ac  
datis, Hostiam ✠  
puram, Hostiam ✠  
sanctam, Hostiam ✠  
immaculatam, pa-  
nem ✠ sanctum vitæ  
æternæ, et calicem ✠  
salutis perpetuæ.

tion from hell, and  
glorious ascension  
into heaven, offer  
unto thy most ex-  
cellent Majesty, of  
thy gifts and grants,  
a pure ✠ Host, a  
holy Host, an im-  
maculate ✠ Host, the  
holy ✠ bread of eter-  
nal life, and the cha-  
lice ✠ of everlasting  
salvation.

*Extending his hands, he proceeds :*

Supra quæ propi-  
tio ac sereno vultu  
respicere digneris,  
et accepta habere,  
sicuti accepta habere  
dignatus es munera  
pueri tui justi Abel,  
et sacrificium Patri-  
archæ nostri Abra-  
hæ, et quod tibi ob-  
tulit summus sacer-

Upon which  
vouchsafe to look  
with a propitious  
and serene counte-  
nance, and to accept  
them, as thou wert  
graciously pleased to  
accept the gifts of  
thy just servant  
Abel, and the sacri-  
fice of our Patriarch

dos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Abraham, and that which thy high priest Melchisedech offered to thee, a holy sacrifice, an immaculate host.

*Bowing down profoundly, with his hands joined and placed upon the altar, he says :*

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus ✠ et ✠ Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur.

We most humbly beseech thee, almighty God, command these things to be carried by the hands of thy holy angel to thy altar on high, in the sight of thy divine Majesty, that as many of us [*he kisses the altar*] as, by participation at this altar, shall receive the most sacred Body ✠ and ✠ Blood of thy Son, may be filled with all heavenly bene-



Per eundem Christum Dominum nostrum. Amen.

diction and grace.  
Through the same  
Christ our Lord.  
Amen.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and sleep in the sleep of peace.

*He prays for such of the dead as he intends to pray for.*

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum, etc. Amen.

To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

*Here, striking his breast and slightly raising his voice, he says :*

Nobis quoque pec- And to us sinners,

catoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Per quem hæc

thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy Saints: into whose company we beseech thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

By whom, O Lord,

omnia, Domine, semper bona creas, sancti ✕ ficas, vivi ✕ ficas, benedicis, et præstas nobis.

thou dost always create, sanctify, ✕ quicken, ✕ bless, ✕ and give us all these good things.

*He uncovers the chalice, and makes a genuflection; then taking the Host in his right hand, and holding the chalice in his left, he signs the sign of the Cross three times across the chalice, saying:*

Per ip ✕ sum, et cum ip ✕ so, et in ip ✕ so, est tibi Deo Patri ✕ omnipotenti. in unitate Spiritus Sancti, omnis honor et gloria.

Through him. ✕ and with him, ✕ and in him. ✕ is to thee. God the Father Almighty, in the unity of the Holy Ghost. all honor and glory.

*Replacing the Host and covering the chalice, he kneels down; and rising again, he says, or at High Mass chants:*

V. Per omnia sæcula sæculorum.  
R. Amen.

V. For ever and ever.  
R. Amen.

Oremus.

Let us pray.

Præceptis salutaribus moniti, et di-

Instructed by thy saving precepts, and

vina institutione formati, audemus dicere :

Pater noster, qui es in cœlis : sanctificetur nomen tuum : adveniat regnum tuum : fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

*M.* Sed libera nos a malo.

*S.* Amen.

following thy divine institution, we presume to say :

Our Father, who art in heaven, hallowed be thy name : thy kingdom come : thy will be done on earth, as it is in heaven. Give us this day our daily bread : and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

*R.* But deliver us from evil.

*P.* Amen.

[*At High Mass, the Deacon, towards the conclusion of the Paternoster, goes to the right hand of the Priest, where he awaits the approach of the Subdeacon, from whom he receives the paten, which he puts into the hands of the Priest.*]

*He takes the paten between his first and second finger,  
and says :*

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris : et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris : ut opem misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come : and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with thy blessed Apostles Peter and Paul, and Andrew, and all the Saints [*making the sign of the Cross on himself with the paten, he kisses it, and says*], mercifully grant peace in our days : that by the assistance of thy mercy we may be always free from sin, and secure from all disturbance.

*He slides the paten under the Host, uncovers the chalice, and makes a genuflection ; then, rising, he takes the Host, breaks it in the middle over the chalice, saying :*

Per eundem Do-	Through the same
minum nostrum Je-	Jesus Christ thy Son
sum Christum Fili-	our Lord.
um tuum.	

*He puts the part which is in his right hand upon the paten, breaks a particle from the other part in his left hand, saying :*

Qui tecum vivit	Who with thee in
et regnat in unitate	the unity of the
Spiritus Sancti	Holy Ghost liveth
Deus.	and reigneth God.

*He places the half in his left hand on the paten, and holding the particle which he broke off in his right hand, and the chalice in his left, he says :*

V. Per omnia sæ-	V. World without
cula sæculorum.	end.
R. Amen.	R. Amen.

*He makes the sign of the Cross with the particle over the chalice, saying :*

V. Pax ✕ Domini	V. May the peace
sit ✕ semper vobis ✕	✕ of the Lord be ✕
cum.	always with ✕ you.

*R.* Et cum spiritu tuo.

*R.* And with thy spirit.

*He puts the particle into the chalice, saying :*

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

*He covers the chalice, makes a genuflection, and rises ; then bowing down and striking his breast three times, he says : \**

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us peace.

---

\* The choir sing the *Agnus Dei*.

*In Masses for the Dead, he says twice, Give them rest, and lastly, Give them eternal rest. Standing in an inclined position, with his hands joined and resting on the altar, and his eyes reverently fixed upon the sacred Host, he says :*

Domine Jesu  
Christe, qui dixisti  
Apostolis tuis : Pa-  
cem relinquo vobis,  
pacem meam do vo-  
bis : ne respicias pec-  
cata mea, sed fidem  
Ecclesiæ tuæ : eam-  
que secundum vo-  
luntatem tuam paci-  
ficare et coadunare  
digneris. Qui vivis  
et regnas Deus, per  
omnia sæcula sæcu-  
lorum. Amen.

Lord Jesus Christ,  
who saidst to thy  
Apostles : Peace I  
leave with you, my  
peace I give unto  
you : regard not my  
sins, but the faith  
of thy Church : and  
vouchsafe to it that  
peace and unity  
which is agreeable  
to thy will. Who liv-  
est and reignest God  
for ever and ever.  
Amen.

*[The preceding prayer is omitted in Masses for the Dead.]*

*[At High Mass, the Deacon kisses the altar at the same time with the celebrating Priest, by whom he is saluted with the kiss of peace with these words :*

V. Pax tecum.

V. Peace be with  
thee.



*To which the Deacon answers :*

*R.* Et cum spiritu tuo.

*R.* And with thy spirit.

*And then salutes in like manner the Subdeacon, who conveys the kiss of peace to those amongst the clergy who may be assisting at Mass.*

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui eum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus

Lord Jesus Christ, son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world: deliver me by this thy most sacred Body and Blood from all my iniquities and from all evils, and make me always adhere to thy commandments, and never suffer me to be separated from thee: who with the

in sæcula sæculorum. Amen.

Perceptio Corporis tui. Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem : sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation : but through thy goodness, may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

*Making a genuflection, the Priest rises and says :*

Panem cœlestem      I will take the

accipiam, et nomen	bread of heaven, and
Domini invocabo.	call upon the name
	of the Lord.

*Then slightly inclining, he takes both halves of the Host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle one; then striking his breast with his right hand, and raising his voice a little, he says three times devoutly and humbly:*

Domine, non sum	Lord, I am not
dignus ut intres sub	worthy that thou
tectum meum: sed	shouldst enter under
tantum dic verbo,	my roof: say but the
et sanabitur anima	word, and my soul
mea.	shall be healed.

*Then with his right hand crossing himself, with the Host over the paten, he says:*

Corpus Domini	May the Body of
nostri Jesu Christi	our Lord Jesus
custodiat animam	Christ preserve my
meam in vitam æter-	soul to life everlast-
nam. Amen.	ing. Amen.

*He then reverently receives both halves of the Host, joins his hands, and remains a short time in meditation on the most holy Sacrament. Then he uncovers the chalice, genuflects, collects whatever fragments may*

*remain on the corporal, and wipes the paten over the chalice, saying while so doing :*

Quid retribuam	What shall I ren-
Domino pro omni-	der to the Lord for
bus quæ retribuit	all he hath rendered
mibi ? Calicem sa-	unto me ? I will
lutaris accipiam, et	take the chalice of
nomen Domini in-	salvation, and call
vocabo. Laudans in-	upon the name of
vocabo Dominum, et	the Lord. Praising
ab inimicis meis sal-	I will call upon the
vus ero.	Lord, and I shall be
	saved from my ene-
	mies.

*He takes the chalice in his right hand, and making the sign of the Cross with it on himself, he says :*

Sanguis Domini	The Blood of our
nostri Jesu Christi	Lord Jesus Christ
custodiat animam	preserve my soul
meam in vitam æter-	to everlasting life.
nam. Amen.	Amen.

*Then he receives all the Blood, together with the particle. After which he communicates all who are to communicate if there be any).*

*Those who are to communicate go up to the Sanctuary at the Domine, non sum dignus when the bell rings ; the Acolyte spreads a cloth before them, and says the Confiteor.*

*Then the Priest turns to the communicants, and pronounces a general absolution in these words :*

Misereatur vestri omnipotens Deus et dimissis peccatis vestris, perducatur vos ad vitam æternam.

*M. Amen.*

May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

*R. Amen.*

*S. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.*

*P. May the almighty and merciful Lord give you pardon, absolution, and remission of your sins.*

*M. Amen.*

*R. Amen.*

*Elevating a particle of the Blessed Sacrament, and turning towards the people, he says :*

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Behold the Lamb of God, behold him who taketh away the sins of the world.

*And then repeats three times, Domine, non sum dignus.*

*Descending the steps of the altar to the communicants, he administers the Holy Communion, saying to each :*

Corpus Domini

May the Body of

nostri Jesu Christi  
custodiat animam  
tuam in vitam æter-  
nam. Amen.

our Lord Jesus  
Christ preserve thy  
soul to life everlast-  
ing. Amen.

*Then the Priest holds the chalice for the Acolyte to pour  
into it a little wine for the first ablution, and while  
so doing, says :*

Quod ore sumpsi-  
mus, Domine, pura  
mente capiamus : et  
de munere temporali  
fiat nobis remedium  
sempiternum.

Grant, Lord, that  
what we have taken  
with our mouth, we  
may receive with a  
pure mind : and of  
a temporal gift may  
it become to us an  
eternal remedy.

*Then, having taken the first ablution, he says :*

Corpus tuum, Do-  
mine, quod sumpsi,  
et Sanguis quem po-  
tavi, adhæreat vis-  
ceribus meis : et  
præsta, ut in me non  
remaneat scelerum  
macula, quem pura  
et sancta refecerunt  
sacramenta. Qui vi-

May thy Body, O  
Lord, which I have  
received, and thy  
Blood which I have  
drunk, cleave to my  
bowels : and grant  
that no stain of sin  
may remain in me,  
who have been re-  
freshed with pure

vis et regnas in and holysacraments.  
 sæcula sæculorum. Who livest, etc.  
 Amen. Amen.

*Then, the Acolyte pouring wine and water over his fingers, he washes them, wipes them, and takes the second ablution; he then wipes his mouth and the chalice, which he covers; and having folded the corporal, places it on the altar, as at first: he then goes to the book, and reads the Communion, for which see office of the day.*

### COMMUNION.

One thing I have asked of the Lord  
 this will I seek after: that I may dwell in  
 the house of the Lord all the days of my  
 life.

Oh, taste and see that the Lord is sweet:  
 blessed is the man that hopeth in him.

(*For a Saint's Day.*) Blessed is that ser-  
 vant whom his Lord when he cometh shall  
 find watching.

If any man will come after me, let him  
 deny himself, and take up his cross, and  
 follow me.

*Then he turns to the people, and says:*

V. Dominus vo- V. The Lord be  
 biseum. with you.

*R.* Et cum spiri-  
tu tuo.

*R.* And with thy  
spirit.

*Then he reads the Post-Communions, for which see the proper day; at the end of the first and last of which the Acolyte answers, Amen.*

### POST-COMMUNION.

Pour forth upon us, O Lord, the spirit of thy love, that, by thy mercy, thou mayst make those of one mind whom thou hast fed with one celestial food. Through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the same Holy Spirit, etc.

(*For a Saint's Day.*) Having received heavenly mysteries, O Lord, in the commemoration of the blessed Mary ever Virgin, N., and all thy Saints; grant, we beseech thee, that what we celebrate in time, we may obtain in the joys of eternity. Through our Lord, etc.

*Afterwards he turns again towards the people, and says:*

*V.* Dominus vo-  
biscum.

*V.* The Lord be  
with you.

*R.* Et cum spiri-  
tu tuo.

*R.* And with thy  
spirit.



Ite missa est; *vel* Go, the Mass is  
ended; [*or when the*  
*Gloria in excelsis has*  
Benedicamus Do- *been omitted:]* Let us  
mino. bless the Lord.

(*At High Mass, Ite missa est is chanted by the Deacon.*)

R. Deo gratias. R. Thanks be to  
God.

*In Masses for the Dead.*

V. Requiescant in V. May they rest  
pace. in peace.

R. Amen. R. Amen.

*Bowing down before the altar, with his hands joined and  
resting on it, the Priest says:*

Placeat tibi, sanc- O holy Trinity, let  
ta Trinitas, obsequi- the performance of  
um servitutis meæ, my homage be pleas-  
et præsta, ut sacri- ing to thee, and  
ficium quod oculis grant that the sacri-  
tuæ Majestatis in- fice which I, unwor-  
dignus obtuli, tibi thy, have offered up  
sit acceptabile, mi- in the sight of thy  
hique, et omnibus Majesty, may be ac-  
pro quibus illud ob- ceptable to thee, and  
tuli, sit, te mise- through thy mercy

rante, propitiabile.	be a propitiation for
Per Christum Domi-	me, and all those for
num nostrum.	whom I have offered
Amen.	it. Through Christ
	our Lord. Amen.

*Then he kisses the altar, and raising his eyes, extending, raising, and joining his hands, he bows his head to the Crucifix, and says :*

Benedicat vos om-	May almighty
nipotens Deus, Pa-	God. the Father,
ter, et Filius. ✙ et	Son. ✙ and Holy
Spiritus Sanctus.	Ghost. bless you.
Amen.	Amen.

*At the word Deus, he turns towards the people, and makes the sign of the Cross on them. Then turning to the Gospel side of the altar, he says :*

V. Dominus vo-	V. The Lord be
biscum.	with you.
R. Et cum spiri-	R. And with thy
tu tuo.	spirit.

*[The Benediction is omitted in Masses for the Dead.]*

*He then traces the sign of the Cross, first upon the altar, and then upon his forehead, lips, and heart, and begins the Gospel according to St. John, saying :*

S. Initium sancti	P. The beginning
	of the Holy Gospel

Evangelii secundum  
Joannem.

*M.* Gloria tibi, Do-  
mine.

according to St.  
John.

*R.* Glory be to  
thee, O Lord.

In principio erat  
Verbum, et Verbum  
erat apud Deum, et  
Deus erat Verbum.  
Hoc erat in principio  
apud Deum. Om-  
nia per ipsum facta  
sunt, et sine ipso  
factum est nihil  
quod factum est. In  
ipso vita erat, et  
vita erat lux homi-  
num; et lux in te-  
nebris lucet, et tene-  
bræ eam non com-  
prehenderunt.

Fuit homo missus  
a Deo, cui nomen  
erat Joannes. Hic  
venit in testimo-

In the beginning  
was the Word, and  
the Word was with  
God, and the Word  
was God: The same  
was in the beginning  
with God. All things  
were made by him  
and without him was  
made nothing that  
was made. In him  
was life, and the life  
was the light of men;  
and the light shineth  
in darkness, and the  
darkness did not  
comprehend it.

There was a man  
sent from God, whose  
name was John.  
This man came for a

nium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex volun-

witness, to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God: to those that believe in his name, who are born

tate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST [*hic genuflectitur*], et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

*M.* Deo gratias.

not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH [*here the people kneel down*], and dwelt among us; and we saw his glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

*R.* Thanks be to God.

*When a feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.*

## PALM SUNDAY.

THE first day of this Week is called *Palm-Sunday*, being appointed to honor the triumphant entry of Jesus Christ into Jerusalem, when many of the Jews cut off branches from the trees, and strewed them in the way through which he was to pass. It is in memory of this triumph that the *Palms* are blessed, distributed to the faithful, and carried by them in solemn procession. They hold them also in their hands, while the history of the Passion is read out of St. Matthew's Gospel; to signify by that ceremony that they are to partake of the triumph of Jesus Christ by the virtue of his death and Passion.

In the benediction of the Palms are mentioned the branches of the Palm-tree, Olive-tree, and other trees, which are made use of in countries where these trees grow; but in our northern countries we supply that defect with any sort of green boughs, which are called Palms, from the original ceremony, and they are intended to represent to us our Saviour's victory over the prince of death, and the riches of his mercies: the Palm branches being emblems of victory, and the Olive branches of mercy.

We may also observe that Christ enters Jerusalem on a day that answers to the tenth day of the moon; when the Jews brought to their house (*Exod. xii.*) the lambs that were to be killed and eaten on the Passover, in memory of their deliverance from the slavery of Egypt, and of their entrance into the Land of Promise by their miraculous passage over the Red Sea. Hence, in the procession of this day, the opening of the door of the church by knocking with the foot of the Cross, signifies not only the triumphant entry into Jerusalem, but also that the gates of the celestial Jerusalem were opened for us by Christ, the true Paschal Lamb, dying on the Cross, to redeem us from the slavery of sin.

## Palm Sunday.

## THE BLESSING OF THE PALMS.

*After the sprinkling of Holy Water, the Palms are blessed as follows :*

*The Choir sings :*

**H**OSANNA Filio  
David : benedic-  
tus qui venit in no-  
mine Domini. O  
rex Israel : Hosanna  
in excelsis.

**H**OSANNA to the  
Son of David :  
blessed is he that  
cometh in the name  
of the Lord. O king  
of Israel ! Hosanna  
in the highest !

*Then the Priest says :*

**V.** Dominus vo-  
biscum.

**R.** Et cum spiri-  
tu tuo.

**Oremus.**

Deus, quem dili-  
gere et amare justi-  
tia est, ineffabilis  
gratiæ tuæ in nobis  
dona multiplica : et  
qui fecisti nos in  
morte Filii tui spe-

**V.** The Lord be  
with you.

**R.** And with thy  
spirit.

Let us pray.

O God ! whom to  
love is righteous-  
ness ; multiply in  
our hearts the gifts  
of thy unspeakable  
grace ; and as by the  
death of thy Son

rare quæ credimus ;  
fac nos, eodem resur-  
gente, pervenire quo  
tendimus : qui te-  
cum vivit et regnat  
in unitate Spiritus  
sancti Deus, per.  
etc.

thou hast made us  
hope for those  
things, which we  
believe, grant that  
by his resurrection  
we may arrive at the  
happy end of our  
journey : who liv-  
eth and reigneth,  
etc.

*After this, the Sub-deacon sings the following lesson :*

Lectio 'libri Exodi.  
*Cap. xv. et xvi.*

The lesson from the  
book of Exodus,  
xv. and xvi.

In diebus illis :  
Venerunt filii Israel  
in Elim, ubi erant  
duodecim fontes  
aquarum, et septua-  
ginta palmæ : et cas-  
trametati sunt juxta  
aquas. Profectique  
sunt de Elim, et ve-  
nit omnis multitudo  
filiorum Israel in

In those days, the  
children of Israel  
came to Elim, where  
there were twelve  
fountains of water  
and seventy palm-  
trees ; and they en-  
camped by the wa-  
ters. And they set  
forward from Elim,  
and all the multi-



desertum Sin, quod est inter Elim et Sinai, quintodecimo die mensis secundi, postquam egressi sunt de terra Ægypti. Et murmuravit omnis congregatio filiorum Israel contra Moysen et Aaron in solitudine. Dixeruntque filii Israel ad eos: Utinam mortui essemus per manum Domini in terra Ægypti, quando sedebamus super ollas carniū, et comedebamus panem in saturitate! Cur eduxistis nos in desertum istud, ut occideretis omnem multitudinem fame? Dixit autem Dominus ad

tude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month, after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots and eat bread to the full; why have you brought us into this desert, that you

Moysen : Ecce, ego pluam vobis panes de cœlo. Egrediatur populus, et colligat quæ sufficiunt per singulos dies, ut tentem eum utrum ambulet in lege mea, an non. Die autem sexto parent quod inferant, et sit duplum quam colligere solebant per singulos dies. Dixeruntque Moyses et Aaron ad omnes filios Israel :

might destroy all the multitude with famine ? And the Lord said to Moses : Behold, I will rain bread from heaven for you ; let the people go forth and gather what is sufficient for every day, that I may prove them whether they will walk in my law, or no. But the sixth day let them provide for to bring in ; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel : In the evening you shall know that the Lord hath brought you forth

Vespere scietis quod Dominus eduxerit vos de terra Ægypti; et mane videbitis gloriam Domini.

*R.* Collegērunt pontifices et Pharisæi concilium, et dixerunt: Quid facimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum: \* et venient Romani, et tollent nostrum locum et gentem. *V.* Unus autem ex illis, Caiphas nomine, cum esset pontifex anni illius, prophetavit dicens: Expedi vobis, ut unus moriatur homo pro populo, et non tota gens pereat. Ab il-

out of the land of Egypt; and in the morning ye shall see the glory of the Lord.

*R.* The chief priests and the Pharisees gathered a council and said: What do we, for this man doth many miracles? If we let him alone so, all men will believe in him; \* and the Romans will come and take away our place and nation. *V.* But one of them, named Caiphas, being the high-priest that year, said to them: It is expedient for you that one man die for the people, and that the whole nation perish

lo ergo die cogitaverunt interficere eum, dicentes: \* Et venient, etc.

*Aliud R.* In monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat a me calix iste. \* Spiritus quidem promptus est, caro autem infirma: fiat voluntas tua. *V.* Vigilate et orate, ut non intretis in tentationem. \* Spiritus quidem.

not. From that day therefore they devised to put him to death, saying: \* And the Romans, etc.

*Another R.* On Mount Olivet he prayed to his Father: O Father! if it is possible, let this chalice pass from me. \* The spirit indeed is willing, but the flesh is weak; thy will be done. *V.* Watch ye and pray, that ye enter not into temptation. \* The spirit.

*Then the Deacon sings the following gospel, with the usual ceremonies.*

Sequentia sancti Evangelii secundum Matthæum.  
*Cap. xxi. 1-9.*

A continuation of the holy gospel, according to S. Matthew, xxi. 1-9.

In illo tempore :  
Cum appropinquas-  
set Jesus Jerosoly-  
mis, et venisset  
Bethphage ad mon-  
tem Oliveti, tunc  
misit duos discipu-  
los suos, dicens eis:  
Ite in castellum,  
quod contra vos est,  
et statim invenietis  
asinam alligatam, et  
pullum cum ea: sol-  
vite, et adducite mi-  
hi: et si quis vobis  
aliquid dixerit, di-  
cite quia Dominus  
his opus habet; et  
confestim dimittet  
eos. Hoc autem to-  
tum factum est, ut  
adimpleretur quod  
dictum est per pro-  
phetam, dicentem:  
Dicite filiæ Sion:  
ecce rex tuus venit

At that time, when  
Jesus drew nigh  
to Jerusalem, and  
was come to Beth-  
phage, unto Mount  
Olivet; then he sent  
two disciples, saying  
to them: Go ye into  
the village that is  
over against you,  
and immediately ye  
will find an ass tied,  
and a colt with her;  
loose them, and  
bring them to me;  
and if any man shall  
say any thing to you,  
say ye that the Lord  
hath need of them,  
and forthwith he  
will let them go.  
Now all this was  
done, that the word  
might be fulfilled,  
which was spoken  
by the prophet, say-

tibi mansuetus, sedens super asinam, et pullum filium subjugalis. Euntes autem discipuli, fecerunt sicut præcepit illis Jesus. Et adduxerunt asinam, et pullum: et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via: alii autem cædebant ramos de arboribus, et sternerant in via: turbæ autem, quæ præce-

ing: Tell ye the daughter of Sion, behold thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way; and the multitude that went before and

debant, et quæ sequebantur, clamabant, dicentes: Hosanna Filio David: benedictus qui venit in nomine Domini.

that followed, cried saying: Hosanna to the Son of David! blessed is he that cometh in the name of the Lord.

#### THE BLESSING OF THE PALMS.

*The Priest, standing at the corner of the Epistle, says:*

**V. DOMINUS** vobiscum.

**V. THE** Lord be with you.

**R.** Et cum spiritu tuo.

**R.** And with thy spirit.

**Oremus.**

Let us pray.

Auge fidem in te sperantium. Deus, et supplicum preces clementer exaudi: veniat super nos multiplex misericordia tua: benedicantur et hi palmites palmarum, seu olivarum: et sicut in figura Ecclesiæ multiplicasti Noe egredientem de arca, et

Increase, O God! the faith of them that hope in thee, and mercifully hear the prayers of thy suppliants: let thy manifold mercies come upon us, and let these branches of palm-trees, or olive-trees, be blessed; and, as in a figure of the church, thou

Moyſen exeuntem de Ægypto cum filiis Israel: ita nos portantes palmas et ramos olivarum, bonis actibus occurramus obviam Chriſto, et per ipſum in gaudium introeamus æternum: qui tecum vivit et regnat in unitate Spiritus ſancti Deus, per omnia ſæcula ſæculorum.

*R.* Amen.

*V.* Dominus vobiscum.

*R.* Et cum ſpiritu tuo.

*V.* Sursum corda.

*R.* Habemus ad Dominum.

didst multiply, Noe going out of the ark, and Moses going out of Egypt with the children of Israel; so let us, carrying palms and branches of olive-trees, go and meet Christ with good works, and enter through him into eternal joy: who with thee and the Holy Ghost liveth and reigneth, one God, world without end.

*R.* Amen.

*V.* The Lord be with you.

*R.* And with thy spirit.

*V.* Lift up your hearts.

*R.* We have them lifted up to the Lord.



*V.* Gratias agamus Domino Deo nostro.

*R.* Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: qui gloriaris in consilio Sanctorum tuorum. Tibi enim serviunt creaturæ tuæ, quia te solum auctorem et Deum cognoscunt: et omnis factura tua te collaudat, et benediciunt te sancti tui. Quia illud magnum Unigeniti tui nomen coram regibus et potestatibus hujus sæ-

*V.* Let us give thanks to the Lord, our God.

*R.* It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give thee thanks, O holy Lord, Almighty Father, and eternal God! who art glorious in the assembly of thy Saints. For thy creatures serve thee, because they acknowledge thee for their only Creator, and God. The whole creation praiseth thee, and thy Saints bless thee; because they confess with

culi, libera voce confitentur. Cui assistant Angeli et Archangeli, Throni et Dominationes ; cumque omni militia cœlestis exercitus hymnum gloriæ tuæ concinunt, sine fine dicentes :

freedom before the kings and powers of this world, the great name of thy only begotten Son : before whom the angels and archangels, the thrones and dominations stand, and with all the troops of the heavenly host, sing the hymn of thy glory, saying without ceasing •

*The Choir sings :*

Sanctus, sanctus, sanctus, Dominus Deus sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

Holy, holy, holy, is the Lord God of hosts ! The heavens and the earth are full of thy glory. Hosanna in the highest ! Blessed is he that cometh in the name of the Lord, Hosanna in the highest !

*Then the Priest says :*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Petimus, Domine sancte, Pater omnipotens, æterne Deus, ut hanc creaturam olivæ, quam ex ligni materia prodire jussisti, quamque columba rediens ad arcam proprio pertulit ore, bene✠dicere et sancti✠ficare digneris: ut quicumque ex ea receperint, accipiant sibi protectionem animæ et corporis; fiatque, Domine, nostræ salutis remedi-

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

We beseech thee, O holy Lord, Almighty Father, eternal God, that thou wouldst be pleased to bless and sanctify these branches which thou hast caused to spring from the olive-tree, and which the dove, returning to the ark, brought in its bill: that whoever receiveth it may find protection of soul and body; and that it may prove, O Lord! the remedy of our salvation, and a sacred

um, tuæ gratiæ sacramentum. Per Dominum, etc.

*R.* Amen.

Oremus.

Deus, qui dispersa congregas, et congregata conservas; qui populis obviam Jesu ramos portantibus benedixisti: benedic etiam hos ramos palmæ et olivæ, quos tui famuli ad honorem nominis tui fideliter suscipiunt; ut in quemcumque locum introducti fuerint, tuam benedictionem habitatores loci illius consequantur, et omni adversitate effugata, dextera tua protegat quos rede-

sign of thy grace; through our Lord, etc.

*R.* Amen.

Let us pray.

O God! who gatherest what is dispersed and preservest what is gathered: who didst bless the people that carried boughs to meet Jesus; bless also these branches of the palm-tree and of the olive-tree, which thy servants take with faith, for the honor of thy name; that into whatever place they may be carried, the inhabitants of that place may obtain thy blessing; and thy right hand preserve from all ad-

mit Jesus Christus  
Filius tuus Dominus  
noster. Qui tecum  
vivit et regnat, etc.

Oremus.

Deus, qui miro  
dispositionis ordine,  
ex rebus etiam in-  
sensibilibus dispensa-  
tionem nostræ sa-  
lutis ostendere volu-  
isti: da quæsumus,  
ut devota tuorum  
corda fidelium salu-  
briter intelligant,  
quid mystice desig-  
net in facto, quod  
hodie cœlesti lumine  
afflata, Redemptori  
obviam procedens,  
palmarum atque oli-  
varum ramos vesti-  
giis ejus turba sub-  
stravit. Palmarum

versity, and protect  
those that have been  
redeemed by our  
Lord Jesus Christ,  
thy Son, who liveth  
and reigneth, etc.

Let us pray.

O God! who by  
the wonderful order  
of thy providence  
wouldest even in in-  
sensible things shew  
us the manner of our  
salvation, grant, we  
beseech thee, that  
the devout hearts of  
thy faithful may  
savingly understand  
the mystical mean-  
ing of that cere-  
mony, which the  
multitude perform-  
ed, when by direc-  
tion from heaven,  
going this day to  
meet our Redeemer,

igitur rami de mortis principe triumphos expectant: surculi vero olivarum spiritualem unctionem advenisse quodammodo clamant. Intellexit enim jam tunc illa hominum beata multitudo præfigurari, quia Redemptor noster humanis condolens miseriis, pro totius mundi vita cum mortis principe esset pugnaturus, ac moriendo triumphaturus. Et ideo talia obsequens administravit, quæ in illo et triumphos victoriæ, et misericordiæ pinguedinem declararent. Quod nos quoque plena fide,

they strewed under his feet palm and olive branches—the palms represent his triumph over the prince of death; and the olive branches proclaim, in some manner, the spreading of a spiritual unction. For that pious multitude knew, even then, what was signified by them; that our Redeemer, compassionating the miseries of mankind, was to combat for the life of the whole world with the prince of death, and to triumph over him by his own death. Hence it was, they made use of such

et factum et significatum retinentes, te Domine sancte, Pater omnipotens, æternæ Deus, per eundem Dominum nostrum Jesum Christum suppliciter exoramus; ut in ipso, atque per ipsum, cujus nos membra fieri voluisti, de mortis imperio victoriam reportantes, ipsius gloriosæ resurrectionis participes esse mereamur: qui tecum vivit et regnat, etc.

emblems, as might declare both the triumph of his victory, and the riches of his mercy. We, also, with a firm faith, retaining both the ceremony and its signification, humbly beseech thee, O holy Lord, almighty Father, eternal God! through the same Lord, Jesus Christ; that we, whom thou hast made his members, gaining by him, and in him, a victory over the empire of death, may deserve to be partakers of his glorious resurrection: who liveth and reigneth with thee, etc.

Oremus.

Deus, qui per olivæ ramum pacem terris columbam nuntiare jussisti : præsta, quæsumus, ut hos olivæ, cæterarumque arborum ramos, cœlesti benedictione sanctifices, ut cuncto populo tuo proficiant ad salutem. Per Christum Dominum nostrum.

*R. Amen.*

Oremus.

Benedic, quæsumus Domine, hos palmarum seu olivarum ramos : et præsta, ut quod populus tuus in tui

Let us pray.

O God ! who by an olive branch didst command the dove to proclaim peace to the world ; grant us, we beseech thee, thy grace to sanctify by thy heavenly benediction these branches of the olive and other trees ; that they may be serviceable to all thy people for their salvation ; through Christ, our Lord.

*R. Amen.*

Let us pray.

Bless, O Lord ! we beseech thee, these branches of the palm-trees, or olive-trees ; and grant that what thy people this



venerationem hodierna die corporaliter agit, hoc spiritualiter summa devotione perficiat, de hoste victoriam reportando, et opus misericordiae summopere diligendo. Per Dominum nostrum, etc.

day corporally perform for the honor of thy name they may with the greatest devotion spiritually accomplish, by gaining a victory over their enemy, and ardently loving works of mercy; through our Lord, etc.

*The Priest sprinkles the palms with holy water, and fumes them with incense, and says :*

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*Oremus.*

Deus, qui Filium tuum Jesum Christum Dominum nostrum pro salute nostra in hunc mundum misisti, ut se

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

O God! who for our salvation didst send into this world thy Son, Jesus Christ, our Lord, that humbling himself to our

humiliaret ad nos, et nos revocaret ad te : cui etiam, dum Jerusalem veniret, ut adimpleret scripturas, credentium populorum turba, fidelissima devotione vestimenta sua cum ramis palmarum in via sternebant : præstata, quæsumus, ut illi fidei viam præparemus, de qua remoto lapide offensionis et petra scandali, frondeant apud te opera nostra justitiæ ramis ; ut ejus vestigia sequi mereamur : qui tecum vivit et regnat, etc.

condition he might recall us to thee : who also, as he was going to Jerusalem to fulfil the scriptures, was met by a multitude of faithful people, with zealous devotion, spreading their garments together with branches of palm-trees in his path ; grant, we beseech thee, that we may prepare him the way of faith from which, the stone of offence and the rock of scandal being removed, our actions may flourish with branches of justice, so that we may be able to follow his steps : who liveth and reigneth ; etc.

*The palms being blessed, they are distributed by the Priest to the clergy, and to the laity. The palms are received kneeling. The receiver kisses the palm and the Priest's hand. During the distribution the following Antiphons are sung :*

*Ant.* Pueri Hebræorum portantes ramos olivarum obviaverunt Domino, clamantes, et dicentes : Hosanna in excelsis.

*Alia Ant.* Pueri Hebræorum vestimenta prosternebant in via, et clamabant dicentes : Hosanna filio David : benedictus qui venit in nomine Domini.

*Ant.* The Hebrew children carrying olive-branches met our Lord, crying out, and saying : Hosanna in the highest !

*Another Ant.* The Hebrew children spread their garments in the way, and cried out, saying : Hosanna to the son of David ! blessed is he that cometh in the name of the Lord.

*Then the Priest says*

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*V.* The Lord be with you.

*R.* And with thy spirit.

## PALM SUNDAY.

Oremus.

Omnipotens sempiterne Deus, qui Dominum nostrum Jesum Christum super pullum asinæ sedere fecisti, et turbas populorum vestimenta, vel ramos arborum in via sternerere, et Hosanna decantare in laudem ipsius docuisti: da, quæsumus, ut illorum innocentiam imitari possimus, et eorum meritum consequi mereamur. Per eundem Christum Dominum nostrum.

R. Amen.

Let us pray.

Omnipotent and eternal God! who wouldst have our Lord, Jesus Christ, ride on the colt of an ass, and didst inspire crowds of people to spread their garments, or the branches of trees, in his way, and to sing Hosanna in his praise: grant, we beseech thee, that we may imitate their innocence, and deserve to partake of their merit; through the same Christ, our Lord.

R. Amen.

*Next follows the procession. First the Priest puts incense in the censer, and the Deacon turning to the people says:*

Procedamus in pace. Let us go in peace.

*R.* In nomine  
Christi. Amen.

*R.* In the name of  
Christ. Amen.

*The Thurifer walks first, with the censor smoking then the Sub-Deacon, with the cross, between two Acolytes, with their candles burning; next the Clergy in order; and last of all the Priest, with the Deacon at his left, all bearing palms in their hands. During the procession, the following Anthems are sung:*

*Ant.* Cum appropinquaret Dominus Jerosolymam, misit duos ex discipulis suis, dicens: Ite in castellum, quod contra vos est; et invenietis pullum asinæ alligatum, super quem nullus hominum sedit: solvite, et adducite mihi. Si quis vos interrogaverit, dicite: Opus Domino est. Solventes adduxerunt ad Jesum; et imposuerunt illi vestimenta

*Ant.* When the Lord drew nigh to Jerusalem, he sent two of his disciples, saying: Go ye into the village that is over against you, and you shall find the colt of an ass tied, on which no man hath ever sat; loose him and bring him to me. If any man shall ask you. Why do you loose him? you shall say thus unto him: Because the Lord hath

sua, et sedit super eum : alii expandebant vestimenta sua in via : alii ramos de arboribus sternebant : et qui sequebantur, clamabant : Hosanna, benedictus qui venit in nomine Domini : benedictum regnum patris nostri David. Hosanna in excelsis : miserere nobis, fili David.

*Alia Ant.* Cum audisset populus, quia Jesus venit Ierosolymam, accepe-

need of his service. They loosing him, brought him to Jesus, and laid their garments on him, and he seated himself upon him. Some spread their garments in the way ; others strewed branches, cut from trees ; and they that followed cried out : Hosanna, blessed is he that comes in the name of our Lord ! blessed is the kingdom of our father David ! Hosanna in the highest ! have mercy on us, O Son of David !

*Another Ant.* When the people heard that Jesus was coming to Jerusalem, they took

runt ramos palmarum: et exierunt ei obviam, et clamabant pueri, dicentes: Hic est, qui venturus est in salutem populi. Hic est salus nostra, et redemptio Israel. Quantus est iste, cui throni et dominationes occurrunt? Noli timere, filia Sion: ecce Rex tuus venit tibi, sedens super pullum asinae, sicut scriptum est. Salve Rex, Fabricator mundi, qui venisti redimere nos.

*Alia Ant.* Ante sex dies sollemnis paschæ, quando ve-

palm branches and went out to meet him; and the children cried out, saying: This is he that is to come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is he, whom the thrones and dominations go out to meet! Fear not, O daughter of Sion! behold thy King cometh to thee sitting on an ass' colt; as it is written. Hail, O King, the Creator of the world, who art come to redeem us!

*Another Ant.* Six days before the solemnity of the pass-

nit Dominus in civitatem Jerusalem, occurrerunt ei pueri; et in manibus portabant ramos palmarum, et clamabant voce magna, dicentes: Hosanna in excelsis: benedictus qui venisti in multitudine misericordiæ tuæ: Hosanna in excelsis.

*Alia Ant.* Occurrunt turbæ cum floribus et palmis redemptori obviam, et victori triumphanti digna dant obsequia: Filium Dei ore gentes prædicant, et in laudem Christi vo-

over, when the Lord was coming into the city of Jerusalem, the children met him, and carried palm branches in their hands; and they cried with a loud voice, saying: Hosanna in the highest! blessed art thou, who art come in the multitude of thy mercy; Hosanna in the highest!

*Another Ant.* The multitude go out to meet the Redeemer with flowers and palms, and pay the homage due to a triumphant conqueror; nations proclaim the Son of God; and their voices rend the skies



ces tonant per nubila : Hosanna in excelsis.

*Alia Ant.* Cum angelis et pueris fideles inveniamur, triumphatori mortis clamantes : Hosanna in excelsis.

*Alia Ant.* Turba multa, quæ convenerat ad diem festum, clamabat Domino : Benedictus qui venit in nomine Domini : Hosanna in excelsis.

in the praise of Christ ; Hosanna in the highest !

*Another Ant.* Let us faithfully join the angels and children, singing to the conqueror of death : Hosanna in the highest !

*Another Ant.* A great multitude, which had assembled for the festival, cried out to the Lord : Blessed is he that cometh in the name of the Lord ; Hosanna in the highest !

*At the return of the procession, two or four singers go into the Church, and, shutting the door, stand with their faces towards the procession, singing the two first verses, Gloria, laus ; which are repeated by the Priest, and the others without the Church. Then they that are within sing the other following verses, and they that are without, at every second verse, answer Gloria, laus, etc.*

Gloria, laus, et honor  
tibi sit, rex Chris-  
te redemptor :

Cui puerile decus  
prompsit Hosanna  
pium.

*R.* Gloria, etc.

Israel es tu rex, Da-  
vidis et inclita  
proles :

Nomine qui in Do-  
mini, Rex bene-  
dicte, venis.

*R.* Gloria, etc.

Cœtus in excelsis te  
laudat cœlicus om-  
nis,

Et mortalis homo,  
et cuncta creata  
simul.

*R.* Gloria, etc.

Plebs Hebræa tibi  
cum palmis obvia  
venit :

Cum prece, voto,  
hymnis, adsumus

To thee, O Christ !  
be glory, praises  
loud :

To thee, Hosanna,  
cried the Jewish  
crowd.

*R.* To thee, etc.

We Israel's monarch,  
David's Son, pro-  
claim :

Thou com'st, blest  
King ! in God's  
most holy name.

*R.* To thee, etc.

Angels and men, in  
one harmonious  
choir,

To sing thy ever-  
lasting praise con-  
spire.

*R.* To thee, etc.

Thee Israel's chil-  
dren met with con-  
quering palms,

To thee our vows  
we pay in loudest

hymnis, adsumus  
ecce tibi.

*R.* Gloria, etc.

Hi tibi passuro sol-  
vebant munia lau-  
dis:

Nos tibi regnanti  
pangimus ecce  
melos.

*R.* Gloria, etc.

Hi placuere tibi:  
placeat devotio  
nostra.

Rex bone, Rex cle-  
mens, cui bona  
cuncta placent.

*R.* Gloria, etc.

we pay in loudest  
psalms.

*R.* To thee, etc.

For thee, on earth,  
with boughs they  
strewed the ways.

To thee, in Heaven,  
we sing melodious  
praise.

*R.* To thee, etc.

Accept this tribute  
which to thee we  
bring.

As thou didst theirs,  
O good and gra-  
cious king!

*R.* To thee, etc.

*After this, the Sub-Deacon knocks at the door with the foot of the cross; which being opened, the procession goes into the Church singing:*

*R.* In ingrediente  
Domino in sanctam  
civitatem, Hebræo-  
rum pueri resurrec-  
tionem vitæ pronun-  
tiantes, \* Cum ramis

*R.* As our Lord en-  
tered the holy city,  
the Hebrew children  
declaring the resur-  
rection of life, with  
palm-branches, cried

palmarum : Hosanna, clamabant, in excelsis. V. Cum audisset populus, quod Jesus veniret Ierosolymam, exierunt obviam ei. * Cum ramis, etc.	out : Hosanna in the highest ! V. When the people heard that Jesus was coming to Jerusalem, they went out to meet him, and * with palm-branches, etc.
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*At Mass, all hold the Palms in their hands during the reading or singing of the Passion.*

### THE MASS.

*The Priest begins the Mass at the foot of the Altar, as at page 8, to "all my sins. Amen," page 15.*

### THE INTROIT.

Domine, ne longe facias auxilium tuum a me : ad defensionem meam aspice : libera me de ore leonis, et a cornibus unicornium humilitatem meam.	O Lord, remove not thy help to a distance from me, look towards my defence : save me from the lion's mouth, and my lowness from the horns of the unicorns.
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<i>Ps. Deus Deus</i>	<i>Ps. O God, my</i>
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meus, respice in me, quare me dereliquisti? Longe a salute mea verba delictorum meorum. Domine, ne longe, etc.

God! look on me, why hast thou forsaken me? Far from my salvation are the words of my sins. O Lord! remove not, etc.

*Then he says the Kyrie and Dominus vobiscum, page 18.*

#### THE COLLECT.

Oremus.

Omnipotens sempiternus Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere, et crucem subire fecisti: concede propitius: ut et patientiæ ipsius habere do-

Let us pray.

Almighty and everlasting God! who didst vouchsafe to send thy Son, our Saviour, to take upon him our flesh, and to suffer death upon the cross, to give mankind an example of humility; mercifully grant that we may both follow the example of his patience, and be made partakers

cumenta, et resur-	of his resurrection:
rectionis consortia	through the same
mereamur. Per	Jesus Christ, our
eumdem, etc.	Lord, etc.

## THE EPISTLE.

Lectio Epistolæ beati	The lesson from the
Pauli Apostoli ad	Epistle of St. Paul,
Philippenses. <i>Cap.</i>	the Apostle, to the
ii. 5-11.	Philippians, <i>Chap.</i>
	ii. 5-11.

Fratres: Hoc enim	Brethren, let this
sentite in vobis, quod	mind be in you,
et in Christo Jesu :	which was also in
qui cum in forma	Christ Jesus : who
Dei esset, non rapi-	being in the form of
nam arbitratus est	God, thought it no
esse se æqualem Deo :	robbery himself to
sed semetipsum exi-	be equal to God ;
nanivit, formam ser-	but debased himself,
vi accipiens, in simi-	taking the form of a
litudinem hominum	servant, being made
factus, et habitu in-	to the likeness of
ventus ut homo. Hu-	men, and in shape
miliavit semetipsum	found as a man. He
factus obediens us-	humbled himself, be-

que ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum; et donavit illi nomen, quod est super omne nomen: (*Hic genuflectitur.*) ut in nomine Jesu omne genu flectatur cœlestium, terrestrium, et infernorum; et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

coming obedient unto death, even the death of the cross. Wherefore, God also hath exalted him, and hath given him a name, which is above every name: (*Here kneel down.*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess, that the Lord, Jesus Christ, is in the glory of God, the Father.

THE GRADUAL. *Ps. 72.*

Tenuisti manum  
dexteram meam, et  
in voluntate tua de-  
duxisti me, et cum

Thou hast held me  
by my right hand;  
and by thy will thou  
hast conducted me;

gloria assumpsisti  
me. *V.* Quam bonus  
Israel Deus rectis  
corde ! mei autem  
pene moti sunt pe-  
des, pene effusi sunt  
gressus mei : quia  
zelavi in peccatori-  
bus, pacem peccato-  
rum videns.

and with glory thou  
hast received me.  
*V.* How good is God  
to Israel, to them  
that are of a right  
heart ! but my feet  
were almost moved,  
my steps had well-  
nigh slipped, be-  
cause I had a zeal  
on occasion of the  
wicked, seeing the  
prosperity of sinners.

### THE TRACT.

Deus Deus meus,  
respice in me : quare  
me dereliquisti ? *V.*  
Longe a salute mea  
verba delictorum  
meorum. *V.* Deus  
meus, clamabo per  
diem, nec exaudies :  
in nocte, et non ad  
insipientiam mihi.  
*V.* Tu autem in

O God, my God !  
look on me : why  
hast thou forsaken  
me ? *V.* Far from  
my salvation are the  
words of my sins.  
*V.* O my God ! I  
shall cry by day, and  
thou wilt not hear :  
and by night, and it  
shall not be reputed



sancto habitas, laus Israel. *V.* In te speraverunt patres nostri: speraverunt, et liberasti eos. *V.* Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi. *V.* Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis. *V.* Omnes qui videbant me, aspernabantur me: locuti sunt labiis, et moverunt caput. *V.* Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum. *V.* Ipsi vero consideraverunt, et conspexerunt me: diviserunt sibi vestimenta mea,

as folly in me. *V.* But thou dwellest in the holy place, the praise of Israel. *V.* In thee have our fathers hoped: they have hoped, and thou hast delivered them. *V.* They cried to thee, and they were saved: they trusted in thee, and were not confounded. *V.* But I am a worm, and no man: the reproach of men, and the outcast of the people. *V.* All they that saw me, have laughed me to scorn: they have spoken with the lips, and wagged the head. *V.* He hoped in the Lord, let him deliver him: let him

et super vestem meam miserunt sortem.

*V.* Libera me de ore leonis, et a cornibus unicornium humilitatem meam. *V.* Qui timetis Dominum, laudate eum : universum semen Jacob magnificate eum. *V.* Annuntiabitur Domino generatio ventura, et annuntiant cœli justitiam ejus. *V.* Populo qui nascetur, quem fecit Dominus.

save him, seeing he delighteth in him.

*V.* And they have looked and stared upon me : they parted my garments amongst them, and upon my vesture they cast lots. *V.* Save me from the lion's mouth : and my lowness from the horns of the unicorns. *V.* Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him. *V.* There shall be declared to the Lord, a generation to come : and the heavens shall show forth his justice. *V.* To a people that shall be born, which the Lord hath made.

Passio Domini nostra Jesu Christi, secundum Matthæum, *Cap. xxvi.*, xxvii.

In illo tempore : Dixit Jesus discipulis suis : Scitis quia post biduum pascha fiet, et Filius hominis tradetur, ut crucifigatur. Tunc congregati sunt principes sacerdotum, et seniores populi in atrium principis sacerdotum, qui dicebatur Caiphas : et consilium fecerunt, ut Jesum dolo tenerent, et occiderent. Dicebant autem : Non in die festo, ne forte tumultus fieret in populo. Cum autem esset Jesus in

The Passion of our Lord Jesus Christ, according to St. Matthew, *Chap. xxvi.*, xxvii.

At that time, Jesus said to his disciples : You know that after two days shall be the pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests and the ancients of the people into the palace of the high-priest, who was called Caiphas. And they consulted together, that, by subtilty, they might apprehend Jesus and put him to death. But they said : Not

Bethania in domo  
Simonis leprosi, ac-  
cessit ad eum mulier  
habens alabastrum  
unguenti pretiosi, et  
effudit super caput  
ipsius recumbentis.  
Videntes autem dis-  
cipuli, indignati  
sunt, dicentes: Ut  
quid perditio hæc?  
potuit enim istud  
venundari multo,  
et dari pauperibus.  
Sciens autem Jesus,  
ait illis: Quid mo-  
lesti estis huic mu-  
lieri? opus enim bo-  
num operata est in  
me. Nam semper  
pauperes habetis vo-  
biscum, me autem  
non semper habetis.  
Mittens enim hæc  
unguentum hoc in  
corpus meum, ad se-

on the festival day,  
lest there should be  
a tumult among the  
people. And when  
Jesus was in Betha-  
nia, in the house of  
Simon the leper,  
there came to him  
a woman having an  
alabaster-box of pre-  
cious ointment, and  
poured it on his  
head, as he was at  
table. And the dis-  
ciples seeing it, had  
indignation, saying:  
To what purpose is  
this waste? For this  
might have been sold  
for much, and given  
to the poor. And  
Jesus knowing it,  
said to them: Why  
do you trouble this  
woman? for she hath  
wrought a good work

pelendum me fecit. Amen dico vobis, ubicumque prædicatum fuerit hoc evangelium in toto mundo, dicetur et quod hæc fecit in memoriam ejus.

Tunc abiit unus de duodecim, qui dicebatur Judas Iscariotes, ad principes sacerdotum, et ait illis: Quid vultis mihi dare, et ego vobis eum tradam? At illi constituerunt ei triginta argenteos. Et

upon me. For the poor you have always with you: but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: What will you give me, and I will deliver him unto you? But they appointed for him thir-

exinde quærebat opportunitatem ut eum traderet.

Prima autem die Azymorum, accesserunt discipuli ad Jesum, dicentes : Ubi vis paremus tibi comedere pascha ? At Jesus dixit : Ite in civitatem ad quemdam, et dicite ei : Magister dicit : Tempus meum prope est, apud te facio pascha cum discipulis meis. Et fecerunt discipuli, sicut constituit illis Jesus, et paraverunt pascha. Vespere autem facto, discumbebat cum duodecim discipulis suis. Et edentibus

ty pieces of silver. And from thenceforth he sought opportunity to betray him.

And on the first day of the Azymes, the disciples came to Jesus, saying : Where wilt thou that we prepare for thee to eat the pasch ? But Jesus said : Go ye into the city to a certain man, and say to him : The master saith : my time is near at hand, I will keep the pasch at thy house with my disciples. And the disciples did as Jesus had appointed them, and they prepared the pasch. Now when it was evening,

illis, dixit: Amen dico vobis, quia unus vestrum me traditurus est. Et contristati valde, cœperunt singuli dicere: Numquid ego sum, Domine? At ipse respondens, ait: Qui intingit mecum manum in paropside, hic me tradet. Filius quidem hominis vadit, sicut scriptum est de illo: vae autem homini illi, per quem Filius hominis tradetur: bonum erat ei, si natus non fuisset homo ille. Respondens autem

he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dip-peth his hand with me in the dish, the same shall betray me. The Son of Man indeed goeth as it is written of him; but woe to that man, by whom the Son of Man shall be betrayed: it were better for that man, if he had not been born. And Judas that be-

Judas, qui tradidit eum, dixit : Numquid ego sum, Rabbi ? Ait illi : Tu dixisti. Cœnantibus autem eis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis, et ait : Accipite, et comedite : hoc est corpus meum. Et accipiens calicem, gratias egit, et dedit illis, dicens : Bibite ex hoc omnes. Hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem vobis : non bibam amodo de hoc genimine vitis, usque in diem illum, cum illud bibam vo-

trayed him, answering, said : Is it I, Rabbi ? He said to him : Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed and broke, and gave to his disciples, and said : Take ye and eat : This is my body. And taking the chalice he gave thanks : and gave to them, saying : Drink ye all of this. For this is my blood of the new testament, which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of the fruit of the vine, until that



biscum novum in regno Patris mei. Et hymno dicto, exierunt in montem Oliveti.

Tunc dicit illis Jesus: Omnes vos scandalum patiemi-  
ni in me, in ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis. Postquam autem resurrexero, præcedam vos in Galilæam. Respondens autem Petrus, ait illi: Et si omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Jesus: Amen dico tibi, quia in hac nocte, ante-

day, when I shall drink it new with you in the kingdom of my Father. And when they had sung a hymn, they went out to Mount Olivet.

Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Though all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee,

quam gallus cantet, ter me negabis. Ait illi Petrus: Etiam si oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt. Tunc venit Jesus cum illis in villam, quæ dicitur Gethsemani, et dixit discipulis suis: Sedete hic, donec vadam illuc, et orem. Et assumpto Petro, et duobus filiis Zebedæi, cœpit contristari et moestus esse.

Tunc ait illis: Tristis est anima mea usque ad mortem: sustinete hic, et vi-

that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them to a country place which is called Gethsemani, and he said to his disciples: Sit you here, till I go yonder, and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad.

Then he saith to them: My soul is sorrowful even unto death; stay you here,

gilate mecum. Et progressus pusillum, procidit in faciem suam, orans et dicens : Pater mi, si possibile est, transeat a me calix iste. Verumtamen non sicut ego volo, sed sicut tu. Et venit ad discipulos suos, et invenit eos dormientes : et dicit Petro : Sic non potuistis una hora vigilare mecum ? Vigilate, et orate ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma. Iterum secundo abiit, et oravit, dicens : Pater mi, si non potest hic calix transire nisi bibam illum, fiat vo-

and watch with me. And going a little further he fell upon his face, praying, and saying : O my Father ! if it is possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep ; and he saith to Peter : What ! could you not watch one hour with me ? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again he went the second time, and prayed, saying : O my Fa-

luntas tua. Et venit iterum, et invenit eos dormientes : erant enim oculi eorum gravati. Et relictis illis, iterum abiit, et oravit tertio, eundem sermonem dicens. Tunc venit ad discipulos suos, et dicit illis : Dormite jam, et requiescite : ecce appropinquavit hora, et Filius hominis tradetur in manus peccatorum. Surgite, eamus : ecce appropinquavit qui me tradet.

ther ! if this chalice cannot pass away except I drink it, thy will be done. And he cometh again, and findeth them asleep ; for their eyes were heavy. And leaving them, he went away again, and he prayed the third time, saying the same words. Then he cometh to his disciples, and saith to them : Sleep on now, and take your rest : behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go ; behold, he is at hand that will betray me.

Adhuc eo loquente, ecce Judas unus de duodecim venit, et cum eo turba multa cum gladiis et fustibus, missi a principibus sacerdotum, et senioribus populi. Qui autem tradidit eum, dedit illis signum, dicens : Quemcumque osculatus fuero, ipse est, tenete eum. Et confestim accedens ad Jesum, dixit : Ave Rabbi, et osculatus est eum. Dixitque illi Jesus : Amice, ad quid venisti ? Tunc accesserunt, et manus iniecerunt in Jesum, et tenuerunt eum. Et ecce unus ex his qui erant cum Jesu, extendens ma-

As he yet spoke, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying : Whomsoever I shall kiss, that is he : hold him fast. And forthwith coming to Jesus, he said : Hail, rabbi ! And he kissed him. And Jesus said to him : Friend ! where-to art thou come ? Then they came up and laid hands on Jesus, and held him. And behold one of them that were with

num, exemit gladium suum, et percutiens servum principis sacerdotum, amputavit auriculam ejus. Tunc ait illi Jesus : Converte gladium tuum in locum suum. Omnes enim, qui acceperint gladium, gladio peribunt. An putas, quia non possum rogare patrem meum, et exhibebit mihi modo plusquam duodecim legiones Angelorum ? Quomodo ergo implebuntur scripturæ, quia sic oportet fieri ? In illa hora dixit Jesus turbis : Tanquam ad latronem existis cum gladiis et fustibus compre-

Jesus, stretching forth his hand, drew out his sword ; and striking the servant of the high-priest, cut off his ear. Then Jesus saith to him : Put up again thy sword into its place : for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels ? How then shall the scriptures be fulfilled, that so it must be done ? In that same hour Jesus said to the multitude : You are come out as against a robber, with swords

hendere me : quoti-  
die apud vos sede-  
bam docens in tem-  
plo, et non me tenu-  
istis. Hoc autem  
totum factum est, ut  
adimplerentur scrip-  
turæ prophetarum.  
Tunc discipuli om-  
nes, relicto eo, fu-  
gerunt.

At illi tenentes  
Jesum duxerunt ad  
Caiphā, principem  
sacerdotum, ubi scri-  
bæ et seniores con-  
venerant. Petrus  
autem sequebatur  
eum a longe, usque  
in atrium principis  
sacerdotum. Et in-  
gressus intro, sedebat  
cum ministris, ut vi-  
deret finem. Prin-  
cipes autem sacerdo-

and clubs to appre-  
hend me. I sat daily  
with you teaching in  
the temple, and you  
laid not hands on  
me. Now all this  
was done, that the  
scriptures of the  
prophets might be  
fulfilled. Then the  
disciples all leaving  
him, fled away.

But they holding  
Jesus, led him to  
Caiphās, the high-  
priest, where the  
scribes and the an-  
cients were assem-  
bled. But Peter fol-  
lowed him afar off  
to the high-priest's  
palace. And going  
in, he sat with  
the servants, to see  
the end. Now the  
chief priests and

tum, et omne concilium, quærebant falsum testimonium contra Jesum, ut eum morti traderent: et non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, et dixerunt: Hic dixit: Possum destruere templum Dei, et post triduum reædificare illud. Et surgens princeps sacerdotum, ait illi: Nihil respondes ad ea, quæ isti adversum te testificantur? Jesus autem tacebat. Et princeps sacerdotum ait illi: Adjuro te per Deum vivum, ut dicas nobis si tu es Christus filius Dei.

whole council sought false witness against Jesus, that they might put him to death: and they found not, though many false witnesses had come in. And last of all, there came two false witnesses. And they said: This man said: I am able to destroy the temple of God, and in three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee by the living God,



Dicit illi Jesus : Tu dixisti. Verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus cœli. Tunc princeps sacerdotum scidit vestimenta sua, dicens: Blasphemavit: quid adhuc egemus testibus? ecce nunc audistis blasphemiam: quid vobis videtur? At illi respondentes dixerunt: Reus est mortis.

Tunc expuerunt

that thou tell us if thou be the Christ, the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man, sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death.

Then they spit in

in faciem ejus, et colaphis eum ceciderunt, alii autem palmas in faciem ejus dederunt, dicentes : Prophetiza nobis Christe, quis est qui te percussit ? Petrus vero sedebat foris in atrio : et accessit ad eum una ancilla, dicens : Et tu cum Jesu Galilæo eras. At ille negavit coram omnibus, dicens : Nescio quid dicis. Exeunte autem illo januam, vidit eum alia ancilla, et ait his qui erant ibi : Et hic erat cum Jesu Nazareno. Et iterum negavit cum juramento : Quia non novi hominem. Et post pusillum accesserunt

his face, and buffeted him, and others struck his face with the palms of their hands, saying : Prophecy unto us, O Christ ! who is he that struck thee ? But Peter sat without in the palace, and there came to him a servant maid, saying : Thou also wast with Jesus the Galilean. But he denied before them all, saying : I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there : This man also was with Jesus of Nazareth. And again he

qui stabant, et dixerunt Petro: Vere et tu ex illis es; nam et loquela tua manifestum te facit. Tunc cœpit detestari, et jurare quia non novisset hominem.

Et continuo gallus cantavit. Et recordatus est Petrus verbi Jesu, quod dixerat: Priusquam gallus cantet, ter me negabis. Et egressus foras, flevit amare.

Mane autem facto, consilium inierunt omnes principes sa-

denied with an oath: I do not know the man. And after a little while, they that stood by came and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man.

And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crew, thou wilt deny me thrice. And going forth, he wept bitterly.

And when the morning was come, all the chief priests

cerdotum et seniores populi adversus Jesum, ut eum morti traderent. Et vinculum adduxerunt eum, et tradiderunt Pontio Pilato præsidi.

Tunc videns Judas, qui eum tradidit, quod damnatus esset, pœnitentia ductus, retulit triginta argenteos principibus sacerdotum, et senioribus, dicens: Peccavi tradens sanguinem justum. At illi dixerunt: Quid ad nos? Tu videris.

Et projectis argenteis in templo, re-

and ancients of the people held a council against Jesus, to put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor.

Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it.

And casting down the pieces of silver

cessit; et abiens, laqueo se suspendit. Principes autem sacerdotum, acceptis argenteis, dixerunt: Non licet eos mittere in corbonam, quia pretium sanguinis est. Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. Propter hoc vocatus est ager ille, Haceldama, hoc est, ager sanguinis, usque in hodiernum diem.

Tunc impletum est, quod dictum est per Jeremiam prophetam, di-

in the temple, he departed: and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And having consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is the field of blood, even to this day.

Then was fulfilled that which was spoken by Jeremias the prophet, saying:

centem : Et acceperunt triginta argenteos pretium appetiati, quem appetiaverunt a filiis Israel: et dederunt eos in agrum figuli, sicut constituit mihi Dominus.

Jesus autem stetit ante præsidem, et interrogavit eum præses, dicens : Tu es Rex Judæorum ? Dicit illi Jesus : Tu dicis. Et cum accusaretur a principibus sacerdotum, et senioribus, nihil respondit. Tunc dicit illi Pilatus : Non audis

And they took the thirty pieces of silver, the price of him that was valued, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me.

And Jesus stood before the governor, and the governor asked him, saying : Art thou the king of the Jews ? Jesus saith to him : Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him : Dost thou not hear how great testimo-

quanta adversum te dicunt testimonia?

Et non respondit ei ad ullum verbum, ita ut miraretur præses vehementer.

Per diem autem solemnem consueverat præses populo dimittere unum vinctum, quem voluissent. Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus: Quem vultis dimittam vobis: Barabbam, an Jesum, qui dicitur Christus? Sciebat enim quod per invidiam tradissent eum. Sedente autem illo pro-

nies they allege against thee?

And he answered him not to any word: so that the governor wondered exceedingly.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They, therefore, being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus, who is called Christ? For he knew that through envy they had delivered him

tribunali, misit ad eum uxor ejus, dicens: Nihil tibi, et justo illi; multa enim passa sum hodie per visum propter eum. Principes autem sacerdotum, et seniores persuaserunt populis ut peterent Barabbam, Jesum vero perderent. Respondens autem præses, ait illis: Quem vultis vobis de duobus dimitti? At illi dixerunt: Barabbam. Dicit illis Pilatus: Quid igitur faciam de Jesu, qui dicitur Christus? Dicunt omnes: Crucifigatur. Ait illis præses: Quid enim mali fecit? At illi magis

up. And as he was sitting on the judgment-seat, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream on account of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Which will you have of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ?



clamabant, dicentes: Crucifigatur. Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret, accepta aqua, lavit manus coram populo, dicens: Innocens ego sum a sanguine justi huius; vos videritis. Et respondens univ-  
ersus populus, dixit: Sanguis ejus super nos, et super filios nostros. Tunc dimisit illis Barab-  
bam: Jesum autem

They all say: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made; having taken water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And all the people answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas, and having scourged Je-

flagellatum tradidit eis, ut crucifigeretur.

Tunc milites præsidiſus ſuſcipientes Jeſum in prætorium, congregaverunt ad eum univerſam cohortem : et exuentes eum, chlamydem coccineam circumdederunt ei : et plectentes coronam de ſpinis, poſuerunt ſuper caput ejus, et arundinem in dextera ejus. Et genu flexo ante eum, illudebant ei, dicentes : Ave rex Judæorum.

Et expuentes in eum, acceperunt arundinem, et percutiebant caput

ſus, delivered him to them to be crucified.

Then the ſoldiers of the governor, taking Jeſus into the hall, gathered together unto him the whole band. And ſtripping him, they put a ſcarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, ſaying : Hail, king of the Jews !

And ſpitting upon him, they took the reed, and ſtruck his head. And after

**ejus.** Et postquam illuserunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent.

Exeuntes autem invenerunt hominem Cyrenæum, nomine Simonem; hunc angariaverunt ut tolleret crucem ejus. Et venerunt in locum, qui dicitur Golgotha, quod est, Calvariae locus. Et dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, diviserunt vestimenta ejus, sortem mittentes: ut implere-

they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

And going out, they found a man of Cyrene, named Simon, him they forced to take up his cross. And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they parted his garments, casting lots; that

tur quod dictum est per prophetam, dicentem : Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedentes servabant eum. Et imposuerunt super caput ejus causam ipsius scriptam : Hic est Jesus Rex Judæorum. Tunc crucifixi sunt cum eo duo latrones: unus a dextris et unus a sinistris. Prætereuntes autem blasphembant eum, moventes capita sua, et dicentes: Vah qui destruis templum Dei, et in triduo illud reædificas : salva teipsum. Si filius Dei es, descende de cruce.

the word might be fulfilled which was spoken by the prophet, saying : They divided my garments among them ; and upon my vesture they cast lots. And they sat down, and watched him. And they put over his head his cause written : This is Jesus, the King of the Jews. Then were there crucified with him two thieves ; the one on the right hand, and the other on the left. And they that passed by blasphemed him, wagging their heads, and saying : Vah, thou who destroyest the temple of God, and in three days

Similiter et principes sacerdotum illudentes cum scribis et senioribus, dicebant: Alios salvos fecit, seipsum non potest salvum facere. Si rex Israel est, descendat nunc de cruce, et credimus ei: confidit in Deo; liberet nunc, si vult, eum: dixit enim: Quia Filius Dei sum.

Idipsum autem et latrones qui crucifixi erant cum eo, improperebant ei. A sexta autem horæ,

buildest it up again, save thy own self: if thou be the Son of God, come down from the cross. In like manner also, the chief priests with the scribes and ancients, mocking, said: He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now if he will save him: for he said: I am the Son of God.

And the self-same thing the thieves also, that were crucified with him, reproached him with.

tenebræ factæ sunt super universam terram, usque ad horam nonam. Et circa horam nonam clamavit Jesus voce magna, dicens: Eli, Eli, lamma sabacthani? Hoc est: Deus meus, Deus meus, ut quid dereliquisti me? Quidam autem illic stantes, et audientes, dicebant: Eliam vocat iste. Et continuo currens unus ex eis, acceptam spongiam implevit aceto et imposuit arundini, et dabat ei bibere. Cæteri vero dicebant: Sine videamus

Now from the sixth hour there was darkness over all the earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is: My God! my God! why hast thou forsaken me? And some of them that stood there and heard, said: This man calleth for Elias. And immediately one of them, running, took a sponge, and filled it with vinegar; and put it on a reed and gave him to drink. And the others said: Stay,

an veniat Elias liberans eum. Jesus autem iterum clamans voce magna, emisit spiritum.

let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, yielded up the ghost.

*Here all kneel down, and after a little pause to meditate on the redemption of mankind, they rise, and the Deacon proceeds :*

Et ecce velum templi scissum est in duas partes a summo usque deorsum, et terra mota est, et petrae scissae sunt, et monumenta aperta sunt, et multa corpora sanctorum, qui dormierant, surrexerunt. Et exeuntes de monumentis post resurrectionem ejus, venerunt in sanctam civitatem, et apparuerunt

And behold the veil of the temple was rent in two, from the top even to the bottom, and the earth quaked, and the rocks were rent : and the graves were opened : and many bodies of the saints that had slept arose : and coming out of the tombs after his resurrection, came into the holy city, and appeared to

multis. Centurio autem, et qui cum eo erant, custodientes Jesum, viso terræ motu, et his quæ fiebant, timuerunt valde, dicentes : Vere Filius Dei erat iste. Erant autem ibi mulieres multæ a longe, quæ secutæ erant Jesum a Galilæa, ministrantes ei : inter quas erat Maria Magdalene, et Maria Jacobi, et Joseph mater, et mater filiorum Zebedæi. Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nomine Joseph, qui et ipse discipulus erat Jesu. Hic accessit ad Pilatum, et petiit corpus

many. Now the centurion, and they that were with him, watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying : Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him ; among whom was Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who



Jesu. Tunc Pilatus jussit reddi corpus. Et accepto corpore, Joseph involvit illud in sindone munda. Et posuit illud in monumento suo novo, quod exciderat in petra. Et advolvitur saxum magnum ad ostium monumenti, et abiit. Erat autem ibi Maria Magdalene, et altera Maria, sedentes contra sepulchrum.

also himself was a disciple of Jesus. He went to Pilate and begged the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth. And laid it in his own new monument, which he had hewed out in a rock; and he rolled a great stone to the door of the monument, and went his way. And there was Mary Magdalene, and the other Mary sitting over against the sepulchre.

*Here is said the prayer* Munda cor meum, *page 21.*

Alteram autem diem,      And the next day,

quæ est post Parasceven, convenerunt principes sacerdotum et Pharisei ad Pilatum, dicentes : Domine, recordati sumus quia seductor ille dixit adhuc vivens : Post tres dies resurgam. Jube ergo custodiri sepulchrum usque in diem tertium : ne forte veniant discipuli ejus, et furentur eum, et dicant plebi : Surrexit a mortuis. Et erit novissimus error pejor priore. Ait illis Pilatus : Habetis custodiam : ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepul-

which followed the day of the preparation, the chief priests and the Pharisees came together to Pilate, saying : Sir, we have remembered that seducer said, while he was yet alive : After three days I will rise again. Command, therefore, the sepulchre to be guarded until the third day ; lest his disciples come and steal him away, and say to the people : He is risen from the dead. So the last error shall be worse than the first. Pilate said to them : You have a guard, go guard it as you know. And they de-

chrum, signantes	parting, made the
lapidem, cum custo-	sepulchre sure, with
dibus.	guards, sealing the
	stone.

*The Credo, page 25.*

Oremus.	Let us pray.
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OFFERTORY. Ps. 68.

Improperium ex-	My heart hath ex-
spectavit cor meum,	pected reproach and
et miseriam: et sus-	misery: and I looked
tinui qui simul me-	for one that would
cum contristaretur,	grieve together with
et non fuit: conso-	me, but there was
lantem me quæsivi,	none: and for one
et non inveni: et	that would comfort
dederunt in escam	me, and I found
meam fel, et in siti	none: and they gave
mea potaverunt me	me gall for my food,
aceto.	and in my thirst they
	gave me vinegar to
	drink.

[*See the Ordinary of the Mass, page 28.*]

SECRET.

Concede, quæsu-	Grant, we beseech
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mus Domine, ut oculis tuæ majestatis munus oblatum, et gratiam nobis devotionis obtineat, et effectum beatæ perennitatis acquirat. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus.

thee, O Lord ! that this offering, made in the presence of thy majesty, may procure us the grace of devotion, and effectually obtain a blessed eternity : through our Lord Jesus Christ, thy Son, who with thee, and the Holy Ghost, liveth and reigneth one God.

*That which follows is said aloud :*

Per omnia sæcula  
sæculorum.

*R.* Amen.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*V.* Sursum corda.

*R.* Habemus ad Dominum.

World without end.

*R.* Amen.

*V.* The Lord be with you.

*R.* And with thy spirit.

*V.* Lift up your hearts.

*R.* We have them lifted up to the Lord.

*V.* Gratias agamus Domino Deo nostro.

*R.* Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui salutem humani generis in ligno crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt

*V.* Let us give thanks to the Lord, our God.

*R.* It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times and in all places give thanks to thee, O holy Lord, Almighty Father, and eternal God! who hast appointed that the Salvation of mankind should be wrought on the tree of the cross: that life might spring whence death had arisen: and he that had overcome by a tree might also by a tree be overcome: through

Potestates. Cœli, cœlorumque virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes :

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua, Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

Christ our Lord : by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it, the Heavens and heavenly Virtues, and the blessed Seraphim with united exultation glorify it. With whom also, we beseech thee, admit our voices with humble praise, saying :

Holy, holy, holy, is the Lord God of hosts ! The Heavens and the earth are full of thy glory, Hosanna in the highest ! Blessed is he that cometh in the name of the Lord, Hosanna in the highest !

[See the Canon of the Mass, page 42.]

COMMUNION. *Matt. 26.*

<p>Pater, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua.</p>	<p>Father! if this chalice cannot pass away except I drink it, thy will be done.</p>
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## POST-COMMUNION.

Oremus.

Per hujus, Domine, operationem mysterii, et vitia nostra purgentur, et justa desideria compleantur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

Let us pray.

By the virtue of this mystery, O Lord, let our vices be destroyed, and our just desires fulfilled: through our Lord Jesus Christ, thy Son, who with thee, and the Holy Ghost, liveth and reigneth one God, world without end.

R. Amen.

*In private Masses, the Gospel as above in the Blessing of the Palms, page 78, is here read instead of the ordinary Gospel.*

## THE VESPERS.

*Pater noster, etc.**Our Father, etc.**Ave Maria, etc.**Hail Mary, etc.**V. Deus, in adiutorium meum intende.**V. Incline unto my aid, O God.**R. Domine, ad adjuvandum me festina.**R. O Lord ! make haste to help me.**V. Gloria Patri, et Filio, et Spiritui sancto.**V. Glory be to the Father, and to the Son, and to the Holy Ghost.**R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.**R. As it was in the beginning, is now, and ever shall be, world without end. Amen.**Laus tibi Domine, Rex æternæ gloriæ.**Praise be to thee, O Lord ! King of eternal glory.**Ant. Dixit Dominus.**Ant. The Lord said.*

## PSALM 109.

*Dixit Dominus**The Lord said to*



Domino meo : \* Sede a dextris meis :

Donec ponam inimicos tuos, \* scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion : \* dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum : \* ex utero ante luciferum genui te.

Juravit Dominus, et non poenitebit eum : \* Tu es sacerdos in æternum secundum ordinem Melchisedech.

Dominus a dextris

my Lord : Sit thou at my right hand,

Until I make thy enemies thy footstool.

The Lord will send forth the sceptre of thy power out of Sion ; rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints ; from the womb, before the day - star, I begat thee.

The Lord hath sworn, and he will not repent : Thou art a priest for ever, according to the order of Melchisedech.

The Lord at thy

tuis, \* confregit in  
die iræ suæ reges.

Judicabit in na-  
tionibus, implebit  
ruinas: \* conquassa-  
bit capita in terra  
multorum.

De torrente in via  
bibet: \* propterea  
exaltabit caput.

Gloria Patri, etc.

*Ant.* Dixit Domi-  
nus Domino meo:  
Sede a dextris meis.

*Ant.* Fidelia.

right hand hath  
broken kings in the  
day of his wrath.

He shall judge  
among nations; he  
shall fill ruins; he  
shall crush the heads  
in the land of many.

He shall drink of  
the torrent in the  
way; therefore shall  
he lift up the head.

Glory, etc.

*Ant.* The Lord said  
to my Lord: Sit thou  
at my right hand.

*Ant.* All his com-  
mandments.

### PSALM 110.

Confitebor tibi  
Domine in toto cor-  
de meo: \* in consilio  
justorum, et congre-  
gatione.

I will praise thee,  
O Lord! with my  
whole heart; in the  
council of the just,  
and in the congre-  
gation.

Magna opera Domini : \* exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus : \* et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus : \* escam dedit timentibus se.

Memor erit in sæculum testamenti sui : \* virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem gentium : \*

Great are the works of the Lord : sought out according to all his wills.

His work is praise, and magnificence : and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord ; he hath given food to them that fear him.

He will be mindful for ever of his covenant : he will show forth to his people the power of his works.

That he may give them the inheritance of the Gentiles : the works of his hands

opera manuum ejus,  
veritas et judicium.

Fidelia omnia  
mandata ejus, con-  
firmata in sæculum  
sæculi : \* facta in  
veritate et æqui-  
tate.

Redemptionem  
misit populo suo : \*  
mandavit in æter-  
num testamentum  
suum.

Sanctum et terri-  
bile nomen ejus : \*  
initium sapientiæ ti-  
mor Domini.

Intellectus bonus  
omnibus facientibus  
eum : \* laudatio ejus  
manet in sæculum  
sæculi.

Gloria Patri, etc.

*Ant.* Fidelia om-  
nia mandata ejus,

are truth and judg-  
ment.

All his command-  
ments are faithful,  
confirmed for ever  
and ever ; made in  
truth and equity.

He hath sent re-  
demption to his peo-  
ple ; he hath com-  
manded his cove-  
nant for ever.

Holy and terrible  
is his name : the  
fear of the Lord is  
the beginning of  
wisdom.

A good under-  
standing to all that  
do it : his praise con-  
tinueth for ever and  
ever.

Glory, etc.

*Ant.* All his com-  
mandments are

confirmata in sæculum sæculi.

*Ant.* In mandatis.

faithful, confirmed for ever and ever.

*Ant.* He shall delight.

PSALM 111.

Beatus vir, qui timet Dominum : \* in mandatis ejus volet nimis.

Potens in terra erit semen ejus : \* generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus : \* et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis : \* misericors et miserator et justus.

Blessed is the man that feareth the Lord : he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth : the generation of the righteous shall be blessed.

Glory and wealth shall be in his house : and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness : he is merciful, and compassionate, and just.

Jucundus homo  
qui miseretur et  
commodat, disponet  
sermones suos in ju-  
dicio : \* quia in  
æternum non com-  
movebitur.

In memoria æter-  
na erit justus : \* ab  
auditione mala non  
timebit.

Paratum cor ejus  
sperare in Domino,  
confirmatum est cor  
ejus : \* non commo-  
vebitur donec despi-  
ciat inimicos suos.

Dispersit, dedit  
pauperibus : justitia  
ejus manet in sæcu-  
lum sæculi, \* cornu  
ejus exaltabitur in  
gloria.

Acceptable is the  
man that showeth  
mercy and lendeth :  
he shall order his  
words with judg-  
ment : because he  
shall not be moved  
for ever.

The just shall be  
in everlasting re-  
membrance : he shall  
not fear the evil  
hearing.

His heart is ready  
to hope in the Lord ;  
his heart is strength-  
ened, he shall not be  
moved until he look  
over his enemies.

He hath distribut-  
ed, he hath given  
to the poor : his jus-  
tice remaineth for  
ever and ever ; his  
horn shall be exalted  
in glory.

Peccator videbit  
et irascetur, denti-  
bus suis fremet et  
tabescet : \* deside-  
rium peccatorum pe-  
ribit.

Gloria Patri, etc.

*Ant.* In mandatis  
ejus cupit nimis.

*Ant.* Sit nomen  
Domini.

The wicked shall  
see, and shall be an-  
gry, he shall gnash  
with his teeth, and  
pine away : the de-  
sire of the wicked  
shall perish.

Glory, etc.

*Ant.* He shall de-  
light exceedingly in  
his commandments.

*Ant.* Blessed be.

# PSALM 112.

Laudate pueri Do-  
minum : \* laudate  
nomen Domini.

Sit nomen Domi-  
ni benedictum, \* ex  
hoc nunc, et usque  
in sæculum.

A solis ortu  
usque ad occasum,

Praise the Lord,  
ye children ! praise  
ye the name of the  
Lord.

Blessed be the  
name of the Lord,  
from henceforth,  
now and for ever.

From the rising  
of the sun unto the  
going down of the

\* laudabile nomen  
Domini.

Excelsus super  
omnes gentes Domi-  
nus, \* et super cœlos  
gloria ejus.

Quis sicut Domi-  
nus Deus noster, qui  
in altis habitat, \* et  
humilia respicit in  
cœlo et in terra ?

Suscitans a terra  
inopem, \* et de ster-  
core erigens paupe-  
rem.

Ut collocet eum  
cum principibus, \*  
cum principibus po-  
puli sui.

Qui habitare facit  
sterilem in domo, \*

same, the name of  
the Lord is worthy  
of praise.

The Lord is high  
above all nations :  
and his glory above  
the heavens.

Who is as the  
Lord, our God, who  
dwelleth on high :  
and looketh down  
on the low things  
in heaven, and in  
earth ?

Raising up the  
needy from the  
earth, and lifting up  
the poor out of the  
dung-hill.

That he may place  
him with princes.  
with the princes of  
his people.

Who maketh a  
barren woman to  
dwell in a house, the



matrem filiorum læ-  
tantem.

Gloria Patri, etc.

*Ant.* Sit nomen  
Domini benedictum  
in sæcula.

*Ant.* Nos qui vi-  
vimus.

joyful mother of  
children.

Glory, etc.

*Ant.* Blessed be  
the name of the  
Lord for ever.

*Ant.* We that live.

### PSALM 113.

In exitu Israel de  
Ægypto, \* domus  
Jacob de populo bar-  
baro :

Facta est Judæa  
sanctificatio ejus, \*  
Israel potestas ejus.

Mare vidit et fu-  
git : \* Jordanis con-  
versus est retrorsum.

Montes exultave-  
runt ut arietes, \* et  
colles sicut agni ovi-  
um.

Quid est tibi, mare,

When Israel went  
out of Egypt, the  
house of Jacob from  
a barbarous people,

Judea was made  
his sanctuary, Israel  
his dominion.

The sea saw and  
fled ; Jordan was  
turned back.

The mountains  
skipped like rams,  
and the hills like  
the lambs of the  
flock.

What ailed thee,

quod fugisti : \* et tu  
Jordanis, quia con-  
versus es retrorsum ?

Montes exultastis  
sicut arietes, \* et  
colles sicut agni ovi-  
um.

A facie Domini  
mota est terra, \* a  
facie Dei Jacob.

Qui convertit pe-  
tram in stagna aqua-  
rum, \* et rupem in  
fontes aquarum.

Non nobis Domi-  
ne, non nobis ; \* sed  
nomini tuo da glo-  
riam.

Super misericor-  
dia tua, et veritate

O thou sea ? that  
thou didst flee, and  
thou, O Jordan ! that  
thou wast turned  
back ?

Ye mountains !  
that ye skipped like  
rams ? and ye hills !  
like lambs of the  
flocks ?

At the presence of  
the Lord the earth  
was moved, at the  
presence of the God  
of Jacob.

Who turned the  
rock into pools of  
water, and the stony  
hill into fountains of  
waters.

Not to us, O Lord !  
not to us ; but to  
thy name give glory.

For thy mercy and  
for thy truth's sake,

tua : \* nequando dicant gentes : Ubi est Deus eorum ?

Deus autem noster in cœlo : \* omnia quæcumque voluit, fecit.

Simulacra gentium argentum et aurum, \* opera manuum hominum.

Os habent, et non loquentur : \* oculos habent, et non videbunt.

Aures habent, et non audient : \* nares habent, et non odorabunt.

Manus habent, et non palpabunt ; pedes habent, et non ambulabunt : \* non clamabunt in gutture suo.

Similes illis fiant

lest the Gentiles should say : Where is their God ?

But our God is in heaven : he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold, the works of the hands of men.

They have mouths and speak not : they have eyes and see not.

They have ears and hear not ; they have noses and smell not.

They have hands and feel not ; they have feet and walk not ; neither shall they cry out through their throat.

Let them that

qui faciunt ea : \* et  
omnes qui confidunt  
in eis.

Domus Israel spe-  
ravit in Domino : \*  
adjutor eorum et  
protector eorum est.

Domus Aaron spe-  
ravit in Domino : \*  
adjutor eorum et  
protector eorum est.

Qui timent Domi-  
num, speraverunt in  
Domino : \* adjutor  
eorum et protector  
eorum est.

Domine memor  
fuit nostri : \* et be-  
nedixit nobis.

Benedixit domui  
Israel : \* benedixit  
domui Aaron.

make them become  
like unto them ; and  
all such as trust in  
them.

The house of Is-  
rael hath hoped in  
the Lord : he is their  
helper, and their pro-  
tector.

The house of Aa-  
ron hath hoped in  
the Lord : he is their  
helper, and their pro-  
tector.

They that fear the  
Lord have hoped in  
the Lord : he is their  
helper, and their pro-  
tector.

The Lord hath  
been mindful of us,  
and hath blessed us.

He hath blessed  
the house of Israel ;  
he hath blessed the  
house of Aaron.

Benedixit omnibus qui timent Dominum, \* pusillis cum majoribus.

Adjiciat Dominus super vos : \* super vos, et super filios vestros.

Benedicti vos a Domino, \* qui fecit cœlum et terram.

Cœlum cœli Domino : \* terram autem dedit filiis hominum.

Non mortui laudabunt te Domine : \* neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino, \* ex hoc nunc et usque in sæculum.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you ; upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heavens is the Lord's ; but the earth he hath given to the children of men.

The dead shall not praise thee, O Lord ! nor any of them that go down to hell.

But we that live bless the Lord, from this time, now and for ever.

Gloria Patri, etc.

*Ant.* Nos qui vivimus, benedicimus Domino.

Glory, etc.

*Ant.* We that live, bless the Lord.

*Capitulum*, Philip. ii.

Fratres, Hoc enim sentite in vobis, quod et in Christo Jesu : qui cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo; sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo.

*R.* Deo gratias.

Brethren ! let this mind be in you, which was also in Christ Jesus ; who being in the form of God, thought it no robbery, himself to be equal to God ; but he debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man.

*R.* Thanks be to God.

## HYMN.

Vexilla regis prodeunt,	Behold the royal en- signs fly,
Fulget Crucis mysteri- um	Bearing the Cross's mystery ;
Quo carne carnis con- ditor	Where life itself did death endure,
Suspensus est patibulo.	And, by that death, did life procure.
Quo vulneratus insu- per	A cruel spear let out a flood
Mucrone diro lanceæ.	Of water, mixed with saving blood,
Ut nos lavaret crimine,	Which gushing from the Saviour's side,
Manavit unda et san- guine.	Drown'd our offences in the tide.
Impleta sunt quæ con- cinit,	The mystery we now unfold,
David fideli carmine,	Which David's faith- ful verse foretold,
Dicens : In nationibus,	Of our Lord's kingdom, whilst we see
Regnavit a ligno Deus.	God ruling nations from a tree.

Arbor decora et fulgi- da, Ornata Regis purpura,	O lovely tree, whose branches wore The royal purple of his gore!
Electa digno stipite	How glorious does thy body shine,
Tam sancta membra tangere.	Supporting members so divine!
Beata, cujus brachiis	The world's blest bal- ance thou art made,
Sæcli pependit preti- um, Statera facta corporis,	On thee, our ransom, Christ is weigh'd, Our sins, though great, his pains outweigh,
Prædamque tulit tar- tari.	And rescue hell's ex- pected prey.
O Crux, ave, spes uni- ca, Hoc passionis tempore,	Hail, holy Cross! Hail, mournful tree!
Auge piis justitiam,	Our hope, with Christ, is nailed on thee;
Reisque dona veniam.	Grant to the just in- crease of grace, And every sinner's crimes efface.
Te, summa Deus Tri- nitas	Blest Trinity! we praises sing



Collaudet omnis spiritus :

Quos per crucis mysterium

Salvas, rege per sæcula. Amen.

*V.* Eripe me, Domine, ab homine malo.

*R.* A viro iniquo eripe me.

*Ant.* Scriptum est enim.

To thee from whom all graces spring ;

Celestial crowns on those bestow

Who conquer by the cross below. Amen.

*V.* Deliver me, O Lord ! from the wicked man.

*R.* Rescue me from the unjust man.

*Ant.* For it is written.

*The Canticle of the Blessed Virgin Mary.*  
St. Luke i.

Magnificat \* anima mea Dominum.

Et exultavit spiritus meus \* in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ : \* ecce enim ex hoc beatam me di-

My soul doth magnify the Lord.

And my spirit has rejoiced in God, my Saviour.

Because he hath regarded the humility of his handmaid : for behold, from

cent omnes generationes.

Quia fecit mihi magna qui potens est : \* et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies, \* timen-  
tibus eum.

Fecit potentiam in brachio suo : \* dispersit superbos mente cordis sui.

Deposuit potentes de sede, \* et exaltavit humiles.

Esurientes implevit bonis : \* et divites dimisit inanes.

Suscepit Israel pu-

henceforth all generations shall call me blessed.

For he that is mighty, hath done great things to me ; and holy is his name.

And his mercy is from generation to generation, to them that fear him.

He hath showed might in his arm ; he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things ; and the rich he hath sent empty away.

He hath received

erum suum, \* recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, \* Abraham, et semini ejus in sæcula.

Gloria Patri, etc.

*Ant.* Scriptum est enim : Percutiam pastorem, et dispergentur oves gregis : postquam autem surrexero, præcedam vos in Galilæam ; ibi me videbitis, dicit Dominus.

Oremus

Omnipotens sempiternæ Deus, qui humano generi, ad imitandum humilitatis exemplum, Salvatorem nostrum

Israel, his servant ; being mindful of his mercy.

As he spoke to our fathers ; to Abraham, and to his seed for ever.

Glory, etc.

*Ant.* For it is written : I will strike the Shepherd, and the sheep of the flock shall be dispersed ; but after I shall be risen again, I will go before you into Galilee ; there you shall see me, saith the Lord.

Let us pray.

Almighty and everlasting God ! who didst vouchsafe to send thy Son, our Saviour, to take upon himself our flesh, and

carnem sumere et crucem subire fecisti : concede propitius ; ut et patientiæ ipsius habere documenta, et resurrectionis consortia mereamur. Per eundem Dominum, etc.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*V.* Benedicamus Domino.

*R.* Deo gratias.

*V.* Fidelium animæ per misericordiam Dei requiescant in pace.

*R.* Amen.

to suffer death upon a cross, to give mankind an example of humility : mercifully grant, that we may both follow the example of his patience, and be made partakers of his resurrection ; through the same Lord, etc.

*V.* The Lord be with you.

*R.* And with thy spirit.

*V.* Let us bless our Lord.

*R.* Thanks be to God.

*V.* May the souls of the faithful, through the mercy of God, rest in peace.

*R.* Amen.

*When Complin is not said, conclude thus :*

Pater noster, secreto.

Our Father, privately.

V. Dominus det nobis suam pacem.

V. Our Lord grant us his peace.

R. Et vitam æternam. Amen.

R. And life everlasting. Amen.

*Then the Anthem Ave Regina, etc., p. 185.*

### COMPLIN.

*Lector incipit :*  
Jube Domne benedicere.

*The reader begins.*  
Pray, Father, give me your blessing.

*Benedictio :* Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.

*The blessing :* May the Almighty Lord grant us a quiet night, and a happy end.

R. Amen.

R. Amen.

*Lectio brevis.* 1 Pet. v. 5.

Fratres, Sobrii es-  
totè, et vigilate :  
quia adversarius ves-  
ter diabolus tan-  
quam leo rugiens cir-  
cut, quarens quem

Brethren ! be so-  
ber, and watch, be-  
cause your adversary,  
the devil, as a roar-  
ing lion, goeth about  
seeking whom he

devoret: cui resiste  
forges in fide.  
Tu autem Domine,  
miserere nobis.

*R.* Deo gratias.

*V.* Adjutorium  
nostrum in nomine  
Domini.

*R.* Qui fecit cœ-  
lum et terram. Pa-  
ter noster, *secreto*.

*Then the Priest recites the Confiteor, and the Choir answers:*

Misereatur tui om-  
nipotens Deus, et di-  
missis peccatis tuis,  
perducat te ad vitam  
æternam.

*R.* Amen.

*The Choir repeats the Confiteor.*

Confiteor Deo om-  
nipotenti, beatæ Ma-

may devour; whom  
resist ye, strong in  
faith. And thou, O  
Lord! have mercy  
on us.

*R.* Thanks be to  
God.

*V.* Our help is in  
the name of the  
Lord.

*R.* Who made  
heaven and earth.  
Our Father, *privately*.

May the Almighty  
God have mercy on  
you, forgive you  
your sins, and bring  
you to everlasting  
life.

*R.* Amen.

I confess to Al-  
mighty God, to

riæ semper Virgini,  
beato Michaeli Arch-  
angelo, beato Joanni  
Baptistæ, sanctis  
Apostolis Petro et  
Paulo, omnibus  
Sanctis, et tibi, Pa-  
ter, quia peccavi  
nimis cogitatione,  
verbo et opere: mea  
culpa, mea culpa,  
mea maxima culpa.

Ideo precor beatam  
Mariam semper Vir-  
ginem, beatum Mi-  
chaelem Archangel-  
um, beatum Joan-  
nem Baptistam,  
sanctos Apostolos  
Petrum et Paulum,  
omnes Sanctos, et te,  
Pater, orare pro

blessed Mary ever  
Virgin, to blessed  
Michael the Arch-  
angel, to blessed  
John the Baptist, to  
the holy Apostles  
Peter and Paul, to  
all the Saints, and  
to you, Father,  
that I have sinned  
exceedingly in  
thought, word, and  
deed, through my  
fault, through my  
fault, through my  
most grievous fault.  
Therefore I beseech  
the blessed Mary  
ever Virgin, the  
blessed Michael the  
Archangel, the bless-  
ed John the Baptist,  
the holy Apostles  
Peter and Paul, all  
the Saints, and you  
Father, to pray for

me ad Dominum  
Deum nostrum.

*The Choir having ended the*

Misereatur vestri  
omnipotens Deus, et  
dimissis peccatis ves-  
tris, perducatur vos ad  
vitam æternam.

*R. Amen.*

Indulgentiam, ab-  
solutionem, et re-  
missionem peccator-  
um nostrorum tri-  
buat nobis omni-  
potens et misericors  
Dominus.

*R. Amen.*

*V. Convertite nos,  
Deus, salutaris nos-  
ter.*

*R. Et averte iram  
tuam a nobis.*

*V. Deus, in adju-  
torium meum in-  
tende.*

me to the Lord,  
our God.

*Confiteor, the Priest says:*

May the Almighty  
God have mercy on  
you, forgive you  
your sins, and bring  
you to everlasting  
life.

*R. Amen.*

May the Almighty  
and merciful Lord  
give us pardon, ab-  
solution, and remis-  
sion of our sins.

*R. Amen.*

*V. Convert us, O  
God, our Saviour!*

*R. And turn off  
thy anger from us.*

*V. Incline unto  
my aid, O God!*



*R.* Domine, ad  
adjuvandum me fes-  
tina. Gloria Patri,  
etc.

Laus tibi, etc.

*Ant.* Miserere.

*R.* O Lord ! make  
haste to help me.  
Glory be to the Fa-  
ther, etc.

Praise to thee, etc.

*Ant.* Have mercy.

### PSALM 4.

Cum invocarem,  
exaudivit me Deus  
justitiæ meæ : \* in  
tribulatione dilatasti  
mihi.

Miserere mei, \*  
et exaudi orationem  
meam.

Filii hominum,  
usquequo gravi  
corde ? \* ut quid di-  
ligitis vanitatem, et  
quæritis mendaci-  
um ?

Et scitote quoni-  
am mirificavit Do-

When I called up-  
on him, the God of  
my justice heard  
me : when I was in  
distress, thou hast  
enlarged me.

Have mercy on  
me, and hear my  
prayer.

O ye sons of men !  
how long will you be  
dull of heart ? why  
do you love vanity,  
and seek after ly-  
ing ?

Know ye also that  
the Lord hath made

minus sanctum sum: \* Dominus exaudiet me, cum clamavero ad eum.

Irascimini et nolite peccare: \* quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino. \* Multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui, Domine: \* dedisti lætitiā in corde meo.

A fructu frumenti, vini et olei sui, \* multiplicati sunt.

his holy one wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say: Who sheweth us good things?

The light of thy countenance, O Lord! is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine and oil, they are multiplied.

In pace in idipsum \* dormiam, et requiescam.

Quoniam tu Domine, singulariter in spe \* constituisti me.

Gloria Patri, etc.

In peace, in the self same, I will sleep, and I will rest.

For thou, O Lord! singularly has settled me in hope.

Glory, etc.

### PSALM 30.

In te Domine speravi, non confundar in æternum : \* in justitia tua libera me.

Inclina ad me aurem tuam, \* accelera ut cruas me.

Esto mihi in Deum protectorem, et in domum refugii, \* ut salvum me facias.

Quoniam fortitudo mea, et refugium meum es tu : \* et

In thee, O Lord! have I hoped, let me never be confounded : deliver me in thy justice.

Bow down thine ear to me : make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge, to save me.

For thou art my strength and my refuge : and for thy

propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc quem absconderunt mihi : \* quoniam tu es protector meus.

In manus tuas commendo spiritum meum : \* redemisti me, Domine Deus veritatis.

Gloria Patri, etc.

name's sake, thou wilt lead me, and nourish me.

Thou wilt bring me out of this snare, which they have hidden for me : for thou art my protector.

Into thy hands I commend my spirit : thou hast redeemed me, O Lord, the God of truth !

Glory, etc.

#### PSALM 90.

Qui habitat in adjutorio Altissimi, \* in protectione Dei cœli commorabitur.

Dicet Domino : Susceptor meus es tu, et refugium me-

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of Jacob.

He shall say to the Lord : Thou art my protector, and my

um: \* Deus meus,  
sperabo in eum.

Quoniam ipse libe-  
ravit me de laqueo  
venantium, \* et a  
verbo aspero.

Scapulis suis ob-  
umbrabit tibi: \* et  
sub pennis ejus spe-  
rabis.

Scuto circumda-  
bit te veritas ejus:  
\* non timebis a ti-  
more nocturno.

A sagitta volante  
in die, a negotio pe-  
rambulante in tene-  
bris, \* ab incursu,  
et dæmonio meridi-  
ano.

Cadent a latere  
tuo mille, et decem

refuge: my God, in  
him will I trust.

For he hath de-  
livered me from the  
snare of the hunters,  
and from the sharp  
word.

He will over-  
shadow thee with his  
shoulders: and un-  
der his wings thou  
shalt trust.

His truth shall  
compass thee with a  
shield: thou shalt  
not be afraid of the  
terror of the night.

Of the arrow that  
flieth in the day; of  
the business that  
walketh about in the  
dark: of invasion,  
or of the noon-day  
devil.

A thousand shall  
fall at thy side, and

millia a dextris tuis : \* ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis, \* et retributionem peccatorum videbis.

Quoniam tu es Domine spes mea : \* altissimum posuisti refugium tuum.

Non accedet ad te malum : \* et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te : \* ut custodiant te in omnibus viis tuis.

In manibus portabunt te : \* ne forte

ten thousand at thy right hand : but it shall not come nigh thee.

But thou shalt consider with thy eyes ; and shalt see the reward of the wicked.

Because thou, O Lord ! art my hope ; thou hast made the Most High thy refuge.

There shall no evil come to thee ; nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee ; to keep thee in all thy ways.

In their hands they shall bear thee

offendas ad lapidem  
pedem tuum.

Super aspidem et  
basiliscum ambula-  
bis : \* et conculcabis  
leonem et draco-  
nem.

Quoniam in me  
speravit, liberabo  
eum : \* protegam  
eum, quoniam cog-  
novit nomen meum.

Clamabit ad me,  
et ego exaudiam  
eum : \* cum ipso  
sum in tribulatione ;  
eripiam eum, et glo-  
rificabo eum.

Longitudine die-  
rum replebo eum :  
\* et ostendam illi  
salutare meum.

Gloria Patri, etc.

up ; lest thou dash  
thy foot against a  
stone.

Thou shalt walk  
upon the asp and  
the basilisk : and  
thou shalt trample  
under foot the lion  
and the dragon.

Because he hath  
hoped in me, I will  
deliver him : I will  
protect him, because  
he hath known my  
name.

He shall cry to  
me, and I will hear  
him ; I am with him  
in his trouble : I  
will deliver him, and  
I will glorify him.

I will fill him  
with length of days :  
and I will show him  
my salvation.

Glory, etc.

## PSALM 133.

Ecce nunc benedicite Dominum, \* omnes servi Domini.

Qui statis in domo Domini, \* in atriis domus Dei nostri.

In noctibus extolite manus vestras in sancta, \* et benedicite Dominum.

Benedicat te Dominus ex Sion, \* qui fecit cœlum et terram.

Gloria Patri, etc.

*Ant.* Miserere mihi, Domine, et exaudi orationem meam.

Behold now, bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights, lift up your hands to the holy places, and bless ye the Lord.

May the Lord out of Sion bless thee: he that made heaven and earth.

Glory, etc.

*Ant.* Have mercy on me, O Lord! and hear my prayer.

## HYMN.

Te lucis ante terminum,

Ere fades the evening's light away,



Rerum Creator, posci-	Creator of the world,
mus,	we pray
Ut pro tua clementia	Thy wonted clemency
	extend,
Sis præsul et custodia.	And be our guardian,
	and our friend.
Procul recedant som-	From dreams our
nia,	peaceful slumbers
	keep,
Et noctium phantas-	And all the phantasies
mata;	of sleep :
Hostemque nostrum	The midnight enemy
comprime,	restrain,
Ne polluantur corpora.	Preserve our bodies
	free from stain.
Præsta, Pater piissime.	Almighty Parent!
	deign to hear,
Patrique compar Uni-	Through Jesus Christ,
ce,	our humble prayer,
Cum Spiritu Paraclito,	Who, with the Holy
	Ghost and Thee,
Regnans per omne sæ-	Shall live and reign
culum. Amen.	eternally. Amen.

*Capitulum, Jer. xiv. 9.*

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos: ne derelinquas nos, Domine Deus noster.

*R.* Deo gratias.

*R.* In manus tuas Domine, commendo spiritum meum. In manus tuas Domine, commendo spiritum meum.

*V.* Redemisti nos, Domine Deus veritatis. Commendo spiritum meum. In manus tuas Domine, commendo spiritum meum.

*V.* Custodi nos, Domine, ut pupillam oculi.

Thou, O Lord! art among us, and thy holy name is called upon us; forsake us not, O Lord, our God!

*R.* Thanks be to God.

*R.* Into thy hands, O Lord! I commend my spirit. Into thy hands, O Lord! I commend my spirit.

*V.* Thou hast redeemed us, O Lord, the God of truth! I commend my spirit. Into thy hands, O Lord! I commend my spirit.

*V.* Keep us, O Lord! as the apple of thy eye.

*R.* Sub umbra alarum tuarum protege nos.

*Ant.* Salva nos.

*R.* Protect us under the shadow of thy wings.

*Ant.* Save us.

*The Song of Simeon,* St. Luke ii. 29-32.

Nunc dimittis servum tuum Domine,  
\* secundum verbum tuum in pace :

Quia viderunt oculi mei \* salutare tuum,

Quod parasti \* ante faciem omnium populorum,

Lumen ad revelationem gentium, \* et gloriam plebis tuæ Israel.

Gloria, etc.

*Ant.* Salva nos Domine vigilantes, custodi nos dormientes, ut vigilemus

Now thou dost dismiss thy servant, O Lord ! according to thy word, in peace.

Because my eyes have seen thy salvation ;

Which thou hast prepared before the face of all people ;

A light to the revelation of the Gentiles, and to the glory of thy people, Israel.

Glory, etc.

*Ant.* Save us, O Lord ! waking, and keep us sleeping, that we may watch

cum Christo, et requiescamus in pace.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster, *secreto*.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo. Credo in Deum, etc., *secreto*.

V. Carnis resurrectionem.

R. Vitam æternam. Amen.

V. Benedictus es, Domine Deus patrum nostrorum.

R. Et laudabilis, et gloriosus in sæcula.

V. Benedicamus

with Christ, and rest in peace.

Lord ! have mercy on us. Christ ! have mercy on us. Lord ! have mercy on us. Our Father,

V. And lead us not into temptation.

R. But deliver us from evil. I believe in God, etc., *privately*.

V. The resurrection of the body.

R. Life everlasting. Amen.

V. Blessed art thou, O Lord, the God of our fathers !

R. And worthy to be praised, and glorified for ever.

V. Let us bless the Father and the

Patrem et Filium  
cum sancto Spiritu.

*R.* Laudemus, et  
superexaltemus eum  
in sæcula.

*V.* Benedictus es,  
Domine, in firma-  
mento cœli.

*R.* Et laudabilis,  
et gloriosus, et su-  
perexaltatus in sæ-  
cula.

*V.* Benedicat et  
custodiat nos omni-  
potens et misericors  
Dominus.

*R.* Amen.

*V.* Dignare, Do-  
mine, nocte ista.

*R.* Sine peccato  
nos custodire.

*V.* Miserere nostri,  
Domine.

*R.* Miserere nostri.

Son, with the Holy  
Ghost.

*R.* Let us praise  
and exalt him for  
ever.

*V.* Blessed art  
thou, O Lord! in  
the firmament of  
heaven.

*R.* And worthy to  
be praised, and glo-  
rified, and exalted  
for ever.

*V.* May the al-  
mighty and merciful  
Lord bless, and pre-  
serve us.

*R.* Amen.

*V.* Vouchsafe, O  
Lord! this night,

*R.* To keep us  
without sin.

*V.* Have mercy on  
us, O Lord!

*R.* Have mercy  
on us.

*V.* Fiat misericordia tua Domine super nos.

*R.* Quemadmodum speravimus in te.

*V.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*Oremus.*

Visita, quæsumus Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant; et benedictio tua sit super nos semper. Per Dominum, etc.

*V.* Let thy mercy, O Lord! be upon us.

*R.* As we have hoped in thee.

*V.* O Lord! hear my prayer.

*R.* And let my cry come unto thee.

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

Visit, we beseech thee, O Lord! this habitation, and drive from it all the snares of the enemy: let thy holy angels dwell in it, to preserve us in peace: and may thy blessing be upon us for ever, through our Lord, etc.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.  
*Benedictio:* Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God. *The blessing:* May the Almighty and merciful Lord, the Father, Son, and Holy Ghost, bless and preserve us.

R. Amen.

#### ANTHEM.

Ave, Regina cœlorum.

Ave, Domina angelorum :

Salve radix, salve porta,

Ex qua mundo lux est orta.

Gaude, Virgo gloriosa,

Super omnes speciosa :

Hail, Mary, Queen of heavenly spheres !

Hail, whom the angelic host reveres !

Hail, fruitful root ! hail, sacred gate !

Whence the world's light derives its date.

O glorious maid, with beauty blessed !

May joys eternal fill thy breast :

Vale, o valde decora,  
Et pro nobis Christum  
exora.

Thus crowned with  
beauty, and with joy,  
Thy prayers with Christ  
for us employ.

*V.* Dignare me  
laudare te, Virgo  
sacrata.

*R.* Da mihi virtu-  
tem contra hostes  
tuos.

*V.* Vouchsafe, O  
sacred Virgin! to  
accept my praises.

*R.* Give me power  
against thy enemies.

Oremus.

Concede, miseri-  
cors Deus, fragilitati  
nostræ præsidium :  
ut, qui sanctæ Dei  
genitricis memoriam  
agimus, intercessio-  
nis ejus auxilio, a  
nostris iniquitatibus  
resurgamus. Per  
eundem Christum  
Dominum nostrum.  
*R.* Amen.

Let us pray.

Grant us, O mer-  
ciful God ! strength  
against all our weak-  
ness ; that we, who  
celebrate the me-  
mory of the holy  
Mother of God, may,  
by the help of her  
intercession, rise  
again from our ini-  
quities : through the  
same Christ, our  
Lord. *R.* Amen.



V. Divinum auxilium  
maneat semper nobis cum.

R. Amen.

V. May the divine assistance  
always remain with us.

R. Amen.

Pater noster, Ave Maria, *and* Credo, *privately*.

## Monday in Holy Week.

## THE MASS.

*The Priest begins the Mass at the foot of the Altar, as at page 8.*

## INTROIT.

JUDICA, Domine,  
 nocentes me, expugna  
 impugnantes me : apprehende arma  
 et scutum, et exurge in  
 adjutorium meum, Domine  
 virtus salutis meæ.  
*Psal.* Effunde frameam,  
 et conclude adversus eos  
 qui persequuntur me : dic  
 animæ meæ : Salus tua  
 ego sum.—Judica, Domine, etc.

JUDGE thou, O Lord ! them that  
 wrong me ; overthrow them  
 that fight against me :  
 take hold of arms and  
 shield, and rise up to help  
 me, O Lord, the strength  
 of my salvation !  
*Ps.* Bring out the sword,  
 and shut up the way  
 against them that persecute  
 me : say to my soul,  
 I am thy salvation.  
 Judge thou, O Lord !  
 etc.

[Kyrie eleison, as at page 16.]

## COLLECT.

Oremus.

Let us pray.

Da, quæsumus, omnipotens Deus: ut qui in tot adversis ex nostra infirmitate deficimus, intercedente unigeniti Filii tui passione, respiremus: Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

Grant, we beseech thee, O Almighty God! that we who, through our weakness, faint under so many adversities may recover by the passion of thy only-begotten Son; who with thee, and the Holy Ghost, liveth and reigneth one God, world without end.

R. Amen.

R. Amen.

*Then is said one of the following prayers:*

*For the Church.*

Ecclesiæ tuæ, quæsumus, Domine, preces placatus admitte: ut destructis adversitatibus et erroribus universis, se-

Mercifully hear, we beseech thee, O Lord! the prayers of thy Church; that all adversity and errors being removed, she

cura tibi serviat libertate. Per Dominum nostrum, etc.

may serve thee in perfect liberty ; through our Lord, etc.

*Or for the Pope.*

Deus omnium fidelium pastor et rector, famulum tuum *N.* quem pastorem Ecclesiæ tuæ præesse voluisti, propitius respice : da ei, quæsumus, verbo et exemplo, quibus præest, proficere ; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum nostrum Jesum Christum, etc.

O God ! the Pastor and Governor of all the faithful, look down in thy mercy upon thy servant *N.*, whom thou hast been pleased to appoint pastor of thy church : grant him, we beseech thee, that both by word and example he may edify all those that are under his charge ; that with the flock intrusted to him, he may arrive unto life everlasting ; through our Lord, etc.

## EPISTLE.

Lectio Isaiaë Prophetæ. *Cap. l. 5.*

The Lesson from the Prophet Isaias. *Chap. l. 5.*

In diebus illis :  
Dixit Isaias : Dominus Deus aperuit mihi aurem, ego autem non contradico : retrorsum non abii. Corpus meum dedi percutientibus, et genas meas velentibus ; faciem meam non averti ab increpantibus, et conspuentibus in me. Dominus Deus auxiliator meus, ideo non sum confusus : ideo posui faciem meam ut petram durissimam, et scio quoniam non confundar. Juxta est qui justificat me,

In those days, Isaias said : The Lord God hath opened my ear, and I do not resist : I have not gone back ; I have given my body to the strikers, and my cheeks to them that plucked them. I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded ; therefore have I set my face as a most hard rock, and I know that I shall not be

quis contradicet mihi? Stemus simul, quis est adversarius meus? accedat ad me. Ecce Dominus Deus auxiliator meus: quis est, qui condemnet me? Ecce omnes quasi vestimentum conterentur, tinea comedet eos. Quis ex vobis timens Dominum, audiens vocem servi sui? Qui ambulavit in tenebris, et non est lumen ei, speret in nomine Domini, et innitatur super Deum suum.

confounded. He is near that justifieth me, who will contend with me? let us stand together. Who is my adversary? let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? Let him hope in the name of the Lord, and lean upon his God.

## GRADUAL.

Exurge, Domine,  
et intende iudicio  
meo : Deus meus et  
Dominus meus, in  
causam meam.

*V.* Effunde fra-  
meam, et conclude  
adversus eos qui me  
persequuntur.

Arise, O Lord :  
and be attentive to  
my judgment, to  
my cause, my God  
and my Lord !

*V.* Bring out the  
sword, and shut up  
the way against  
them that persecute  
me.

## TRACT.

Domine, non se-  
cundum peccata nos-  
tra, quæ fecimus  
nos ; neque secun-  
dum iniquitates nos-  
tras retribuas nobis.

*V.* Domine, ne  
memineris iniquita-  
tum nostrarum an-  
tiquarum : cito an-  
ticipent nos mise-  
ricordiæ tuæ, quia

O Lord ! deal not  
with us according  
to the sins we have  
committed, nor re-  
ward us according  
to our iniquities.

*V.* O Lord ! re-  
member not our for-  
mer iniquities : let  
thy mercies speedily  
prevent us ; for we

pauperes facti sumus nimis.

*V. (Hic genuflectitur)* Adjuva nos, Deus salutaris noster, et propter gloriam nominis tui, Domine, libera nos : et propitius esto peccatis nostris, propter nomen tuum.

are become exceeding poor.

*V. (Here kneel down)* Help us, O God, our Saviour ! and for the glory of thy name, O Lord ! deliver us ; and forgive us our sins, for thy name's sake.

#### GOSPEL.

Sequentia sancti Evangelii secundum Joannem.  
*Cap. xii. 1-9.*

Ante sex dies paschæ, venit Jesus Bethaniam, ubi Lazarus fuerat mortuus, quem suscitavit Jesus. Fecerunt autem ei cœnam ibi ; et Martha ministrabat, Lazarus

A continuation of the Holy Gospel according to St. John xii. 1-9.

Now Jesus, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made him a supper there ; and Martha



vero unus erat ex discumbentibus cum eo. Maria ergo accepit libram unguenti nardi pistici pretiosi, et unxit pedes Jesu, et extersit pedes ejus capillis suis; et domus impleta est ex odore unguenti. Dixit ergo unus ex discipulis ejus, Judas Iscariotes, qui erat eum traditurus: Quare hoc unguentum non vœniit trecentis denariis, et datum est egenis? Dixit autem hoc, non quia de egenis pertinebat ad eum, sed quia fur erat, et loculos habens, ea quæ mittebantur, portabat. Dixit ergo Jesus:

served, but Lazarus was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this not because he cared for the poor, but because

Sinite illam, ut in diem sepulturæ meæ servet illud. Pauperes enim semper habetis vobiscum : me autem non semper habetis. Cognovit ergo turba multa ex Judæis quia illic est : et venerunt, non propter Jesum tantum, sed ut Lazarum viderent, quem suscitavit a mortuis.

he was a thief, and having the purse, carried what was put therein. But Jesus said : Let her alone, that she may keep it against the day of my burial. For the poor you have always with you : but me you have not always. A great multitude therefore of the Jews knew that he was there : and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.

#### OFFERTORY.

Eripe me de inimicis meis, Domine : Deliver me from my enemies, O

ad te confugi, doce	Lord ! to thee have
me facere volunta-	I fled, teach me to
tem tuam, quia	do thy will, for thou
Deus meus es tu.	art my God.

[Suscipe, *as at page 28.*]

### SECRET.

Hæc sacrificia nos,	Grant, O Al-
omnipotens Deus,	mighty God ! that,
potenti virtute mun-	being purified by the
datos, ad suum faci-	powerful virtue of
ant puriores venire	these sacrifices, we
principium. Per	may arrive with
Dominum nostrum,	greater purity to
etc.	the fountain there-
	of ; through our
	Lord, etc.

### *For the Church.*

Protege nos, Do-	Protect us, O
mine, tuis mysteriis	Lord ! whilst we as-
servientes : ut divi-	sist at thy myste-
nis rebus inhaeren-	ries ; that, our
tes, et corpore tibi	minds being applied
famulemur et	to divine things, we
mente.	may serve thee both
	in soul and body.

Per Dominum  
nostrum, etc.

Through our  
Lord, etc.

*Or for the Pope.*

Oblatis, quæsumus, Domine placare muneribus: et famulum tuum N. quem pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione gubernare. Per Dominum nostrum, etc.

Be appeased, O Lord, we beseech thee, by these offerings: and cease not to protect thy servant N., whom thou hast been pleased to appoint pastor over thy church; through our Lord, etc.

[*The Preface, p. 143. The Canon, p. 42.*]

### COMMUNION.

Erubescant, et revereantur simul, qui gratulantur malis meis: induantur pudore et reverentia, qui maligna loquuntur adversus me.

Let them blush and be ashamed together, who rejoice at my evils: let them be clothed with confusion and shame, that speak malicious things against me.

## POST-COMMUNION.

Oremus.

Præbeant nobis,  
Domine, divinum  
tua sancta fervo-  
rem : quo eorum  
pariter et actu de-  
lectemur, et fructu.  
Per Dominum nos-  
trum, etc.

Let us pray.

Let thy holy mys-  
teries, O Lord ! in-  
spire us with a di-  
vine fervor : that we  
may delight both in  
their effect and cele-  
bration ; through  
our Lord, etc.

*For the Church.*

Quæsumus, Do-  
mine Deus noster,  
ut quos divina tri-  
buis participatione  
gaudere, humanis  
non sinas subiacere  
periculis. Per Do-  
minum nostrum,  
etc.

O Lord, our God !  
we beseech thee to  
protect those whom  
thou hast permitted  
to partake of these  
divine mysteries,  
from the dangers  
incident to human  
life : through our  
Lord, etc.

*Or for the Pope.*

Hæc nos, quæsu-  
mus, Domine, divini

Let the participa-  
tion of the divine

sacramenti percep-  
tio protegat: et fa-  
mulum tuum N.,  
quem pastorem Ec-  
clesiæ tuæ præesse  
voluisti, una cum  
commisso sibi grege  
salvet semper et  
muniat. Per Domi-  
num nostrum, etc.

sacrament protect  
us, we beseech thee,  
O Lord! and always  
save and strengthen  
thy servant N.,  
whom thou hast ap-  
pointed pastor over  
thy church, togeth-  
er with the flock  
entrusted to his  
charge; through our  
Lord, etc.

*The Prayer over the People.*

Oremus.

Let us pray.

Humiliate capita  
vestra Deo.

Bow down your  
heads to God.

Adjuva nos, Deus  
salutaris noster: et  
ad beneficia recolen-  
da, quibus nos in-  
staurare dignatus es,  
tribue venire gau-  
dentes. Per Domi-  
num nostrum, etc.

Help us, O God,  
our salvation! and  
grant that we may  
celebrate with joy  
the memory of these  
benefits, by which  
thou hast been  
pleased to redeem  
us; through our  
Lord, etc.

## Tuesday in Holy Week.

## THE MASS.

*The Priest begins the Mass at the foot of the Altar, as at page 8.*

## INTROIT.

NOS autem gloriari  
oportet in cruce  
Domini nostri Jesu  
Christi, in quo est  
salus, vita, et resur-  
rectio nostra: per  
quem salvati et libe-  
rati sumus. *Psalmus.*  
Deus misereatur nos-  
tri, et benedicat no-  
bis: illuminet vul-  
tum suum super nos,  
et misereatur nostri.  
—Nos autem, etc.

WE ought to glory  
in the cross of  
our Lord Jesus-  
Christ; in whom is  
our salvation, life,  
and resurrection: by  
whom we have been  
saved and delivered.  
*Ps.* May God have  
mercy on us, and  
bless us: may he  
make the light of his  
countenance to shine  
upon us, may he  
have mercy on us.  
We ought, etc.

[Kyrie eleison, as at page 16.]

## COLLECT.

Oremus.

Let us pray.

Omnipotens sem-  
piterne Deus, da no-  
bis ita Dominicæ  
passionis sacramenta  
peragere, ut indul-  
gentiam percipere  
mereamur. Pereum-  
dem Dominum nos-  
trum, etc.

Almighty and ev-  
erlasting God ! grant  
that we may so cele-  
brate the mysteries  
of our Lord's pas-  
sion, as to obtain thy  
pardon ; through the  
same Lord, etc.

*[Then is said the prayer for the Church, or for the  
Pope, as at page 188-9.]*

## EPISTLE.

Lectio Jeremiæ Pro-  
phetæ. *Cap. xi.*  
18-20.

In diebus illis :  
Dixit Jeremias : Do-  
mine, demonstrasti  
mihi, et cognovi :  
tunc ostendisti mihi  
studia eorum. Et  
ego quasi agnus man-  
suetus, qui portatur

The Lesson from the  
Prophet Jeremias,  
xi. 18, 20.

In those days, Je-  
remias said : Thou,  
O Lord ! hast show-  
ed me, and I have  
known : then thou  
showedst me their  
doings. And I was  
as a meek lamb, that



ad victimam : et non  
cognovi quia cogita-  
verunt super me con-  
silia, dicentes : Mit-  
tamus lignum in pa-  
nem ejus, et erada-  
mus eum de terra  
viventium, et nomen  
ejus non memoretur  
amplius. Tu autem,  
Domine Sabaoth.  
qui judicas juste, et  
probas renes et cor-  
da, videam ultionem  
tuam ex eis : tibi  
enim revelavi cau-  
sam meam, Domine  
Deus meus.

is carried to be a vic-  
tim : and I knew not  
that they had devis-  
ed counsels against  
me, saying: Let us  
put wood on his  
bread, and cut him  
off from the land of  
the living, and let  
his name be remem-  
bered no more. But  
thou, O Lord of Sab-  
aoth ! who judgest  
justly, and triest the  
reins and the hearts,  
let me see thy re-  
venge on them : for  
to thee have I re-  
vealed my cause, O  
Lord, my God !

#### GRADUAL.

Ego autem, dum  
mihi molesti essent,  
induebam me cilicio,  
et humiliabam in je-

But as for me,  
when they were  
troublesome to me,  
I was clothed with

junio animam meam: et oratio mea in sinu meo convertetur.

V. Judica, Domine, nocentes me, expugna impugnantes me: apprehende arma et scutum, et exurge in adjutorium mihi.

Passio Domini nostri  
Jesu Christi secundum Marcum.  
*Cap. xiv. et xv.*

In illo tempore; Erat Pascha et Azyma post biduum; et quærebant summi sacerdotes et Scribæ, quomodo Jesum dolo

hair-cloth, and I humbled my soul with fasting; and my prayer shall be turned into my bosom.

V. Judge thou, O Lord! them that wrong me, overthrow them that fight against me; take hold of arms and shield, and rise up to help me.

The Passion of our  
Lord Jesus Christ  
according to St.  
Mark. *Chap. xiv.*  
and xv.

At that time, the feast of the pasch and of the azyms was after two days; and the chief priests and the Scribes

tenerent, et occiderent. Dicebant autem : Non in die festo, ne forte tumultus fieret in populo. Et cum esset Jesus Bethaniæ in domo Simonis leprosi, et recumberet, venit mulier habens alabastrum unguentum nardi spicati pretiosi, et fracto alabaistro, effudit super caput ejus.

Erant autem quidam indigne ferentes intra semetipsos, et dicentes : Ut quid perditio ista unguentum facta est ? Poterat

sought how they might by some wile, lay hold on him and kill him ; but they said : Not on the festival day, lest there should be a tumult among the people. And when he was in Bethania, in the house of Simon the leper, and was at meat : there came a woman having an alabaster box of ointment of precious spikenard : and breaking the alabaster box, she poured it out upon his head. Now there were some that had indignation within themselves, and said : Why was this waste of the ointment made ? For

enim unguentum istud venundari plusquam trecentis denariis, et dari pauperibus: et fremebant in eam. Jesus autem dixit: Sinite eam, quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis vobiscum; et cum volueritis, potestis illis benefacere: me autem non semper habetis. Quod habuit hæc, fecit: prævenit ungere corpus meum insepulturam. Amen dico vobis: Ubicumque prædicatum fuerit Evangelium istud in universo mundo, et quod fecit hæc, narrabitur in memo-

this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me. For the poor you have always with you; and whensoever you will, you may do them good; but me you have not always. She hath done what she could: she is come beforehand to anoint my body for the burial. Amen I say to you, wheresoever this gospel shall be preached

riam ejus. Et Judas Iscariotes, unus de duodecim, abiit ad summos sacerdotes, ut proderet eum illis. Qui audientes, gavisi sunt, et promiserunt ei pecuniam se daturus. Et quærebat quomodo illum opportune traderet. Et primo die Azymorum quando Pascha immolabant, dicunt ei discipuli: Quo vis eamus, et paremus tibi ut manduces Pascha? Et mittit duos ex discipulis suis, et dicit eis: Ite in civitatem: et occurret vobis homo lagenam aquæ bajulans: sequimini eum, et quocumque introierit, dicite do-

in the whole world, that also which she hath done, shall be told for a memorial of her. And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. And they hearing it, were glad; and promised to give him money. And he sought how he might conveniently betray him. Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch? And he sendeth two of his disciples and

mino domus, quia magister dicit: Ubi est refectio mea, ubi Pascha cum discipulis meis manducem ?

**Et** ipse vobis demonstrabit cœnaculum grande, stratum: et illic parate nobis. Et abierunt discipuli ejus, et venerunt in civitatem: et invenerunt sicut dixerat illis, et paraverunt Pascha: Vespere autem facto, venit cum duodecim.

saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water; follow him: And whithersoever he shall go in, say to the master of the house: The master saith: Where is my refectory, where I may eat the pasch with my disciples? And he will show you a large dining-room furnished; and there prepare ye for us. And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch. And when evening was

Et discumbentibus eis, et manducantibus, ait Jesus: Amen dico vobis, quia unus ex vobis tradet me, qui manducat mecum. At illi coeperunt contristari, et dicere ei singulatim: Numquid ego? Qui ait illis: Unus ex duodecim, qui intingit mecum manum in catino. Et Filius quidem hominis vadit, sicut scriptum est de eo: vae autem homini illi, per quem Filius hominis tradetur. Bonum erat ei, si non esset natus homo ille. Et manducantibus illis, accepit Jesus panem: et benedicens fregit, et dedit eis, et ait:

come, he cometh with the twelve. And when they were at table and eating. Jesus saith: Amen I say to you, one of you that eateth with me shall betray me. But they began to be sorrowful, and to say to him one by one: Is it I? And he said to them: One of the twelve who dippeth his hand in the dish with me. And the Son of Man indeed goeth, as it is written of him: but wo to that man by whom the Son of Man shall be betrayed. It were better for him, if that man had not been born. And whilst they were

Sumite, hoc est corpus meum. Et accepto calice, gratias agens, dedit eis: et biberunt ex illo omnes. Et ait illis: Hic est sanguis meus novi testamenti, qui pro multis effundetur. Amen dico vobis, quia jam non bibam de hoc genimine vitis, usque in diem illum, cum illud bibam novum in regno Dei.

Et hymno dicto, exierunt in montem Olivarum. Et ait eis Jesus: Omnes

eating, Jesus took bread: and blessing, broke, and gave to them, and said: Take ye, this is my body. And having taken the chalice, giving thanks he gave it to them; and they all drank of it. And he said to them: This is my blood of the new testament which shall be shed for many. Amen I say unto you, that I will drink no more of this fruit of the vine, until that day, when I shall drink it new in the kingdom of God.

And when they had sung a hymn, they went forth to the Mount of Olives.



scandalizabimini in me in nocte ista, quia scriptum est: Percutiam pastorem, et dispergentur oves. Sed postquam resurrexero, præcedam vos in Galilæam.

Petrus autem ait illi: Et si omnes scandalizati fuerint in te, sed non ego. Et ait illi Jesus: Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus vocem bis dederit, ter me es negaturus. At ille amplius loquebatur: Et si oportuerit me simul commori tibi, non te negabo. Simili-

And Jesus saith unto them: You will all be scandalized in me this night; for it is written: I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to him. Although all shall be scandalized in thee, yet not I. And Jesus saith to him: Amen, I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently: Although I should die together with thee, I will

ter autem et omnes dicebant. Et veniunt in prædium, cui nomen Gethsemani. Et ait discipulis suis: Sedete hic donec orem. Et assumit Petrum, et Jacobum, et Joannem secum: et cœpit pavere, et tædere. Et ait illis: Tristis est anima mea usque ad mortem: sustinete hic, et vigilate. Et cum processisset paululum, procidit super terram: et orabat ut, si fieri posset, transiret ab eo hora, et dixit: Abba, Pater, omnia tibi possible sunt: transfer calicem hunc a me; sed non quod ego volo, sed quod tu.

not deny thee. And in like manner also, said they all. And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here while I pray. And he taketh Peter, and James, and John with him: and he began to fear, and to be heavy. And he saith to them: My soul is sorrowful even unto death: stay you here, and watch. And when he had gone forward a little, he fell flat on the ground; and he prayed that if it were possible, the hour might pass from him. And he

Et venit, et invenit eos dormientes. Et ait Petro: Simon, dormis? non potuisti una hora vigilare? Vigilate, et orate ut non intretis in tentationem. Spiritus quidem promptus est, caro vero infirma. Et iterum abiens, oravit eundem sermonem dicens. Et reversus, denuo invenit eos dormientes (erant enim oculi eorum gravati), et ignorabant quid re-

said: Abba, Father! all things are possible to thee; take away this chalice from me: but not what I will, but what thou wilt. And he cometh and findeth them sleeping. And he saith to Peter: Simon! sleepest thou? couldst thou not watch one hour? Watch ye, and pray, that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, he prayed, saying the same words. And when he returned, he found them again asleep

sponderent ei. Et venit tertio, et ait illis : Dormite jam, et requiescite. Sufficit; venit hora; ecce Filius hominis tradetur in manus peccatorum. Surgite, eamus : ecce qui me tradet, prope est.

Et, adhuc eo loquente, venit Judas Iscariotes, unus de duodecim, et cum eo turba multa cum gladiis et lignis, a summis sacerdotibus, et Scribis, et senioribus. Dederat

(for their eyes were heavy), and they knew not what to answer him. And he cometh the third time, and saith to them : Sleep ye now, and take your rest. It is enough; the hour is come; behold the Son of Man shall be betrayed into the hands of sinners. Rise up, let us go. Behold, he that will betray me is at hand.

And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests and the

autem traditor ejus signum eis, dicens: Quemcumque osculatus fuero, ipse est, tenete eum, et ducite caute. Et cum venisset, statim accedens ad eum, ait: Ave, Rabbi; et osculatus est eum. At illi manus injecerunt in eum, et tenuerunt eum. Unus autem quidam de circumstantibus educens gladium, percussit servum summi sacerdotis, et amputavit illi auriculam. Et respondens Jesus, ait illis: Tamquam ad latronem existis cum gladiis et lignis comprehendere me? Quotidie eram apud

scribes and the ancients. And he that betrayed him, had given them a sign, saying: Whomsoever I shall kiss, that is he; lay hold on him, and lead him away cautiously. And when he was come, immediately going up to him, he saith: Hail, Rabbi! and he kissed him. But they laid hands on him, and held him. And one of them that stood by, drawing a sword, struck the servant of the chief priest, and cut off his ear. And Jesus answering, said to them: Are you come out as against a robber,

vos in templo docens, et non me tenuistis. Sed ut impleantur Scripturæ.

Tunc discipuli ejus relinquentes eum, omnes fugerunt. Adolescens autem quidam sequebatur eum amictus sindone super nudo: et tenuerunt eum. At ille, rejecta sindone, nudus profugit ab eis.

Et adduxerunt Jesum ad summum sacerdotem: et convenerunt omnes sacerdotes, et Scribæ,

with swords and staves to apprehend me? I was daily with you in the temple teaching. and you did not lay hands on me. But, that the scriptures may be fulfilled. Then his disciples leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about his naked body, and they laid hold on him. But he casting off the linen cloth, fled from them naked.

And they brought Jesus to the high priest: and all the priests and the scribes and the an-

et seniores. Petrus autem a longe secutus est eum usque intro in atrium summi sacerdotis, et sedebat cum ministris ad ignem, et calefaciebat se. Summi vero sacerdotes, et omne concilium querebant adversus Jesum testimonium, ut eum morti traderent. nec inveniebant. Multi enim testimonium falsum dicebant adversus eum : et convenientia testimonia non erant. Et quidam surgentes, falsum testimonium ferebant adversus eum, dicentes : Quoniam nos audivimus eum dicentem : Ego dis-

cients, were assembled together. And Peter followed him afar off, even into the palace of the high priest : And he sat with the servants at the fire and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and they found none. For many bore false witness against him, and their evidence did not agree. And some rising up, bore false witness against him, saying : We heard him say, I will destroy this temple made with hands,

solvam templum hoc manufactum, et per triduum aliud non manufactum ædificabo. Et non erat conveniens testimonium illorum. Et exurgens summus sacerdos in medium, interrogavit Jesum, dicens: Non respondes quidquam ad ea, quæ tibi obijciuntur ab his? Ille autem tacebat, et nihil respondit. Rursum summus sacerdos interrogabat eum, et dixit ei: Tu es Christus filius Dei benedicti? Jesus autem dixit illi: Ego sum: et videbitis Filium hominis sedentem a dex-

and within three days I will build another not made with hands. And their testimony did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace and answered nothing. Again the high priest asked him and said unto him: Art thou the Christ, the Son of the blessed God? And Jesus said to him, I am: And you shall see the Son of Man sitting on the right



tris virtutis Dei, et venientem cum nubibus cœli. Summus autem sacerdos scindens vestimenta sua, ait : Quid adhuc desideramus testes ? Audistis blasphemiam : quid vobis videtur ? Qui omnes condemnaverunt eum esse reum mortis. Et ceperunt quidam conspuere eum, et velare faciem ejus, et colaphis eum cœdere, et dicere ei : Prophetiza. Et ministri alapis eum cœdebant. Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi sacerdotis : et cum vidisset Petrum cale-

hand of the power of God, and coming with the clouds of Heaven. Then the high priest rending his garments, saith : What need we any farther witnesses ? You have heard the blasphemy. What think you ? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophecy : and the servants struck him with the palms of their hands. Now when Peter was in the court below, there cometh one of the maid servants of

facientem se, aspiciens illum, ait : Et tu cum Jesu Nazareno eras. At ille negavit, dicens : Neque scio, neque novi quid dicas. Et exiit foras ante atrium, et gallus cantavit. Rursus autem cum vidisset illum ancilla, cœpit dicere circumstantibus : Quia hic ex illis est. At ille iterum negavit. Et post pusillum rursus qui astabant, dicebant Petro : Vere ex illis es ; nam et Galilæus es. Ille autem cœpit anathematizare, et jurare : Quia nescio hominem istum, quem dicitis. Et statim gallus ite-

the high priest. And when she had seen Peter warming himself, looking on him she saith : 'Thou also wast with Jesus of Nazareth. But he denied, saying : I neither know, nor understand what thou sayest. And he went forth before the court, and the cock crew. And again a maid servant seeing him, began to say to the by-standers : This is one of them. But he denied again. And after a while they that stood by, said again to Peter : Surely thou art one of them, for thou art also a Galilean.

rum cantavit. Et recordatus est Petrus verbi quod dixerat ei Jesus : Priusquam gallus cantet bis, ter me negabis. Et cœpit flere.

But he began to curse, and to swear, saying : I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said to him : before the cock crow twice, thou shalt deny me thrice. And he began to weep.

Et confestim mane consilium facientes summi sacerdotes, cum senioribus, et Scribis, et universo concilio, vincientes Jesum, duxerunt, et traderunt Pilato. Et interrogavit eum Pilatus : Tu es Rex

And straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, bound Jesus and led him away, and delivered him to Pilate. And Pilate

Judæorum ? At ille respondens, ait illi : Tu dicis. Et accusabant eum summi sacerdotes in multis.

Pilatus autem rursus interrogavit eum, dicens : Non respondes quidquam ? vide in quantis te accusant. Jesus autem amplius nihil respondit, ita ut miraretur Pilatus. Per diem autem festum solebat dimittere illis unum ex vincitis, quemcumque petiissent. Erat autem qui dicebatur Barabbas, qui cum seditiosis erat vinc-

asked him : Art thou the king of the Jews ? But he answering, saith to him : Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying : Answerest thou nothing ? behold in how many things they accuse thee. But Jesus still answered nothing, so that Pilate wondered. Now on the festival day, he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in pri-

tus, qui in seditione fecerat homicidium.

Et cum ascendisset turba, cœpit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, et dixit: Vultis dimittam vobis regem Judæorum? Sciebat enim quod per invidiam tradidissent eum summi sacerdotes. Pontifices autem concitaverunt turbam, ut magis Barabbam dimitteret eis. Pilatus autem iterum respondens, ait illis: Quid ergo vultis faciam regi Judæorum?

son with seditious men, who in the sedition had committed murder.

And when the multitude was come up, they began to desire that he would do as he had always done to them. And Pilate answered them, and said: Will you that I release to you the king of the Jews? For he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then

At illi iterum clamaverunt: Crucifige eum. Pilatus vero dicebat illis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum. Pilatus autem volens populo satisfacere, dimisit illis Barabbam, et tradidit Jesum flagellis cæsum, ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, et convocant totam cohortem, et induunt eum purpura, et imponunt ei plectentes spineam coronam. Et cœperunt salutare eum: Ave, rex

that I do to the king of the Jews? But they again cried out: Crucify him. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. So Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him into the court of the palace, and they call together the whole band; and they clothe him with purple, and plaiting a crown of thorns, they put it upon

Judæorum. Et percutiebant caput ejus arundine, et conspuebant eum, etponentes genua, adorabant eum.

Et postquam iluserunt ei, exuerunt illum purpura, et induerunt eum vestimentis suis: et educunt illum, ut crucifigerent eum. Et angariaverunt prætereuntem quempiam, Simonem Cyrenæum, venientem de villa, patrem Alexandri et Rufi, ut tolleret crucem ejus. Et perducunt illum in

him. And they began to salute him: Hail, king of the Jews! and they struck his head with a reed: and they did spit on him, and bowing their knees, they worshipped him.

And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they forced one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they

Golgotha locum,  
quod est interpreta-  
tum Calvariæ locus.

Et dabant ei bibere  
myrrhatum vinum:  
et non accepit. Et  
crucifigentes eum,  
diviserunt vestimen-  
ta ejus, mittentes  
sortem super eis,  
quis quid tolleret.  
Erat autem hora  
tertia: et crucifixe-  
runt eum. Et erat  
titulus causæ ejus  
inscriptus: Rex Ju-  
dæorum. Et cum  
eo crucifigunt duces  
latrones; unum a  
dextris, et alium a  
sinistris ejus, et im-  
pleta est Scriptura,  
quæ dicit: Et cum  
iniquis reputatus

bring him into the  
place called Golgo-  
tha, which being in-  
terpreted, is the  
place of Calvary.  
And they gave him  
to drink wine min-  
gled with myrrh;  
but he took it not.  
And crucifying him,  
they divided his gar-  
ments, casting lots  
upon them, what  
every man should  
take. And it was  
the third hour, and  
they crucified him.  
And the inscrip-  
tion of his cause  
was written over:  
The King of the  
Jews. And with  
him they crucify  
two thieves, the  
one on his right  
hand, and the other



est. Et prætereun-  
tes blasphemabant  
eum, moventes capi-  
ta sua, et dicentes :  
Vah, qui destruis  
templum Dei, et in  
tribus diebus reædi-  
ficas: saluum fac  
temetipsum, descen-  
dens de cruce. Si-  
militer et summi sa-  
cerdotes illudentes,  
ad alterutrum cum  
Scribis dicebant:  
Alios salvos fecit,  
seipsum non potest  
salvum facere.

Christus rex Israel  
descendat nunc de  
cruce, ut videamus,

on his left. And  
the scripture was  
fulfilled which  
saith: And with the  
wicked he was re-  
puted. And they  
that passed by, blas-  
phemed him, wag-  
ging their heads,  
and saying: Vah!  
thou that destroyest  
the temple of God,  
and in three days  
buildest it up again:  
save thyself, coming  
down from the cross.  
In like manner also  
the chief priests,  
with the Scribes,  
mocking, said to  
one another: He  
saved others, him-  
self he cannot save.  
Let Christ, the king  
of Israel, come down  
now from the cross,

et credamus. Et qui cum eo crucifixi erant, convitiabantur ei. Et facta hora sexta, tenebræ factæ sunt per totam terram, usque in horam nonam.

Et hora nona, exclamavit Jesus vocem magnam, dicens: Eloi, Eloi, lamma sabacethani? Quod est interpretatum: Deus meus, Deus meus, ut quid dereliquisti me? Et quidam de circumstantibus audientes, dicebant: Ecce Eliam vocat. Currrens autem unus, et implens spongiam aceto circumponensque calamo,

that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacethani! Which is, being interpreted: My God, my God! why hast thou forsaken me? And some of the by-standers hearing, said: Behold he calleth Elias. And one running and filling a sponge with vinegar, and putting it

potum dabat ei, dicens: Sinite, videamus si veniat Elias ad deponendum eum. Jesus autem emissa voce magna expiravit.

upon a reed, gave him to drink, saying: Stay, let us see if Elias will come to take him down. And Jesus having cried out with a loud voice, gave up the ghost.

*Here all kneel to meditate on the redemption of mankind; and after a little pause, they rise and the Deacon goes on:*

Et velum templi scissum est in duo, a summo usque deorsum. Videns autem centurio, qui ex adverso stabat, quia sic clamans expirasset, ait: Vere hic homo Filius Dei erat. Erant autem et mulieres de longe aspicientes, inter quas erat Maria Magdalene, et Maria

And the veil of the temple was rent in two from the top to the bottom. And the centurion who stood over against him seeing, that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God. And there were also women looking on

Jacobi minoris et Joseph mater, et Salome: et cum esset in Galilæa, sequebantur eum, et ministrabant ei; et aliae multæ, quæ simul cum eò ascenderant Jerosolyman.

afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome: who also when he was in Galilee, followed him and ministered to him; and many other women that came up with him to Jerusalem.

*Here is said Munda, etc., as at page 21.*

Et cum jam sero esset factum (quia erat Parasceve, quod est ante Sabbatum) venit Joseph ab Arimathea nobilis decurio, qui et ipse erat expectans regnum Dei, et audacter introivit ad Pila-

And when the evening was now come, because it was the Parasceve, that is the day before the Sabbath, Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of

tum, et petiit corpus Jesu. Pilatus autem mirabatur si jam obiisset. Et accersito centurione, interrogavit eum si jam mortuus esset. Et cum cognovisset a centurione, donavit corpus Joseph.

Joseph autem mercatus sindonem, et deponens eum involvit sindone, et posuit eum in monumento, quod erat excisum de petra, et advolvit lapidem ad ostium monumenti.

God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock, and he rolled a stone to the door of the sepulchre.

## OFFERTORY.

Custodi me, Do-	Keep me, O Lord !
mine, de manu pec-	from the hand of
catoris, et ab homi-	the wicked, and
nibus iniquis eripe	from unjust men de-
me.	liver me.

[*Suscipe, as at page 28.*]

## SECRET.

Sacrificia nos, quæ-	Let these sacri-
sumus, Domine, prop-	fices, O Lord ! we
ensius ista restau-	beseech thee, which
rent, quæ medicina-	are accompanied
libus sunt instituta	with healing fasts,
jejuniis. Per Domi-	mercifully reform
num nostrum, etc.	us, through our
	Lord, etc.

[*The other Secret, Protege, or Oblatis, as at p. 196; the Preface, p. 143; and the Canon as at p. 42.*]

## COMMUNION.

Adversum me ex-	They that sat in
ercebantur, qui sede-	the gate spoke
bant in porta ; et in	against me : and
me psallebant, qui	they that drank

bibebant vinum: ego vero orationem me- am ad te Domine: tempus beneplaciti, Deus, in multitu- dine misericordiæ tuæ.	wine made me their songs; but, as for me, my prayer is to thee, O Lord! for the time of thy good pleasure, O God! in the multitude of thy mercy.
--	---

### POST-COMMUNION.

Oremus.

Let us pray.

Sanctificationibus tuis, omnipotens De- us, et vitia nostra curentur, et remedia nobis sempiterna proveniant. Per Dominum nostrum, etc.	May these thy holy sacrifices, Al- mighty God, both cure our vices, and become an eternal remedy to us, through our Lord, etc.
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[*The other Post-Communion, Quæsumus, or Hæc nos, as at p. 198.*]

### *The Prayer over the People.*

Oremus.

Let us pray.

Humiliate capita vestra Deo.	Bow down your heads to God.
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Tua nos miseri-  
cordia, Deus, et ab  
omni subreptione ve-  
tustatis expurget, et  
capaces sanctæ novi-  
tatis efficiat. Per  
Dominum nostrum.

May thy mercy,  
O God! purify us  
from the corruption  
of the old man and  
enable us to put on  
the new: through  
our Lord, etc.



## Wednesday in Holy Week.

## THE MASS.

*The Priest begins the Mass at the foot of the Altar, as at page 8.*

## INTROIT.

**I**N nomine Jesu  
omne genu flecta-  
tur, cœlestium, ter-  
restrium, et infer-  
norum: quia Domi-  
nus factus est obe-  
diens usque ad mor-  
tem, mortem autem  
crucis: ideo Domi-  
nus Jesus Christus  
in gloria est Dei Pa-  
tris. *Ps.* Domine,  
exaudi orationem  
meam, et clamor  
meus ad te veniat.  
In nomine, etc.

**I**N the name of Je-  
sus every knee  
should bow, of those  
that are in heaven,  
on earth, and under  
the earth: because  
the Lord became  
obedient unto death,  
even the death of  
the cross: Where-  
fore the Lord Jesus  
Christ is in the glory  
of God, the Father.  
*Ps.* Hear, O Lord!  
my prayer, and let  
my cry come to thee.  
In the name, etc.

[Kyrie eleison, as at page 16.]

## FIRST COLLECT.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees.

*R.* Levate.*R.* Rise up.

Præsta, quæsumus, omnipotens Deus: ut qui nostris excessibus incessanter affligimur, per unigeniti Filii tui passionem liberemur. Qui tecum vivit, etc.

Grant, we beseech thee, O Almighty God! that we, who are continually punished for our excesses, may be delivered by the passion of thy only begotten Son; who with thee and the Holy Ghost, etc.

## FIRST EPISTLE.

Lectio Isaiaë Prophetæ. *Cap.* lxii.  
11: lxiii. 1-7.

The lesson from the Prophet Isaias.  
*Chap.* lxii. 11;  
lxiii. 1-7.

Hæc dicit Dominus Deus: Dicite filiæ Sion: Ecce Salvator tuus venit; ecce merces ejus

Thus saith the Lord God: Tell the daughter of Sion: Behold thy Saviour cometh; behold his

eum eo. Quis est iste, qui venit de Edom, tinctis vestibus de Bosra? Iste formosus in stola sua, gradiens in multitudine fortitudinis suæ. Ego, qui loquor justitiam, et propugnator sum ad salvandum. Quare ergo rubrum est indumentum tuum, et vestimenta tua sicut calcantium in torculari? torcular calcavi solus, et de gentibus non est vir mecum; calcavi eos in furore meo; et conculcavi eos in ira mea: et aspersus est sanguis eorum super vestimenta mea, et omnia indumenta mea inquinavi. Dies reward is with him. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their

enim ultionis in corde meo, annus redemptionis meæ venit.

blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come.

Circumspexi, et non erat auxiliator; quæsi, et non fuit qui adjuvaret: et salvavit mihi brachium meum, et indignatio mea ipsa auxiliata est mihi. Et conculcavi populos in furore meo, et inebriavi eos in indignatione mea, et detraxi in terram virtutem eorum. Miserationum Domini recordabor, laudem Domini super omnibus, quæ reddidit

I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me. And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth. I will remember the tender

nobis Dominus Deus  
noster.

mercies of the Lord,  
the praise of the  
Lord for all things,  
that the Lord our  
God hath bestowed  
on us.

### GRADUAL.

Ne avertas faciem  
tuam a puero tuo,  
quoniam tribulor :  
velociter exaudi me.

Turn not away  
thy face from thy  
servant, for I am in  
trouble ; hear me  
speedily.

V. Salvum me  
fac, Deus, quoniam  
intraverunt aquæ  
usque ad animam  
meam : infixus sum  
in limo profundi, et  
non est substantia.

V. Save me, O  
God ! for waters are  
come in even unto  
my soul : I stick  
fast in the mire of  
the deep, and there  
is no sure standing.

V. Dominus vo-  
biscum.

V. The Lord be  
with you.

R. Et cum spiritu  
tuo.

R. And with thy  
spirit.

## SECOND COLLECT.

Oremus.

Let us pray.

Deus, qui pro nobis Filium tuum crucis patibulum subire voluisti, ut inimici a nobis expelleres potestatem; concede nobis famulis tuis, ut resurrectionis gratiam consequamur. Per eundem Dominum nostrum, etc.

O God! who wouldst have thy Son suffer death for us on the cross, to deliver us from the power of the enemy; grant to us, thy servants, that we may obtain the grace of his resurrection; through the same Lord, etc.

[*The prayer for the Church or for the Pope, as at page 197.*]

## SECOND EPISTLE.

Lectio Isaiaë Prophetæ. *Cap. liii.*

The lesson from the Prophet Isaias. *Chap. liii.*

In diebus illis: Dixit Isaias: Domine, quis credidit auditui nostro? et brachium Domini cui revelatum est?

In those days Isaias said: Lord! who hath believed our report? And to whom is the arm of the Lord reveal-

Et ascendet sicut virgultum coram eo, et sicut radix de terra sitiēti; non est species ei, neque decor: et vidimus eum, et non erat aspectus, et desideravimus eum; despectum, et novissimum virorum, virum dolorum, et scientem infirmitatem: et quasi absconditus vultus ejus et despectus, unde nec reputavimus eum.

Vere languores nostros ipse tulit, et dolores nostros ipse portavit: et nos putavimus eum quasi le-

ed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him. Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows: and we have thought

prosum, et percussus a Deo, et humiliatum. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra: disciplina pacis nostræ super eum, et livore ejus sanati sumus. Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit: et posuit Dominus in eo iniquitatem omnium nostrum. Oblatus est, quia ipse voluit, et non aperuit os suum: sicut ovis ad occisionem ducetur, et quasi agnus coram tondente se obmutescet, et non aperiet

him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a



os suum. De angustia et de iudicio sublatum est : generationem ejus quis enarrabit ? quia abscissus est de terra viventium : propter scelus populi mei percussus eum. Et dabit impios pro sepultura, et divitem pro morte sua : eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus.

Et Dominus voluit conterere eum in infirmitate : si posuerit pro peccato animam suam, vide-

lamb before his shearer, and he shall not open his mouth. He was taken away from distress, and from judgment: who shall declare his generation? Because he is cut off out of the land of the living, for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death; because he hath done no iniquity, neither was there deceit in his mouth.

And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he

bit semen longævum, et voluntas Domini in manu ejus dirigetur. Pro eo quod laboravit anima ejus, videbit, et saturabitur: in scientia sua justificabit ipse justus servus meus multos, et iniquitates eorum ipse portabit. Ideo dispersit ei plurimos, et fortium dividet spolia, pro eo quod tradidit in mortem animam suam, et cum sceleratis reputatus est: et ipse peccata multorum tulit, et pro transgressoribus rogavit.

shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand. Because his soul had labored, he shall see, and be filled: by his knowledge shall this my just servant, justify many: and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong; because he hath delivered his soul unto death, and was reputed with the wicked; and he hath borne the sins of many, and hath prayed for the transgressors.

## TRACT.

Domine, exaudi  
orationem meam, et  
clamor meus ad te  
veniat.

V. Ne avertas faciem tuam a me : in quacumque die tribulor, inclina ad me aurem tuam.

V. In quacumque die invocavero te, velociter exaudi me.

V. Quia defecerunt sicut fumus dies mei : et ossa mea sicut in frixorio confixa sunt.

V. Percussus sum sicut fœnum, et aruit cor meum : quia oblitus sum manducare panem meum.

V. Tu exergens,

Hear, O Lord ! my prayer, and let my cry come to thee.

V. Turn not away thy face from me, in the day when I am in trouble : incline thy ear to me.

V. In what day soever I shall call upon thee, hear me speedily.

V. For my days are vanished like smoke ; and my bones are as if they were fried in a frying-pan.

V. I am smitten as grass, and my heart is withered, because I forgot to eat my bread.

V. Thou shalt

Domine, misereberis  
Sion: quia venit  
tempus miserendi  
ejus.

arise, O Lord ! and  
have mercy on Sion ;  
for it is time to have  
mercy on it, for the  
time is come.

Passio Domini nos-  
tri Jesu Christi  
secundum Lucam.  
*Cap. xxii. et xxiii.*

The passion of our  
Lord Jesus Christ,  
according to St.  
Luke. *Chap.*  
*xxii. and xxiii.*

In illo tempore :  
Appropinquabat di-  
es festus Azymorum,  
qui dicitur pascha ;  
et quærebant prin-  
cipes sacerdotum et  
Scribæ, quomodo Je-  
sum interficerent :  
timebant vero ple-  
bem. Intravit au-  
tem Satanas in Ju-  
dam, qui cognomi-  
nabatur Iscariotes,  
unum de duodecim.  
Et abiit, et locutus

At that time the  
feast of unleavened  
bread, which is call-  
ed the pasch, was at  
hand. And the  
chief priests and  
the Scribes sought  
how they might put  
Jesus to death : but  
they feared the peo-  
ple. And Satan en-  
tered into Judas,  
who was surnamed  
Iscariot, one of the  
twelve. And he

est cum principibus sacerdotum, et magistratibus, quemadmodum illum traderet eis. Et gavisii sunt, et pacti sunt pecuniam illi dare. Et spondit. Et quærebat opportunitatem ut traderet illum sine turbis. Venit autem dies Azymorum, in qua necesse erat occidi pascha. Et misit Petrum et Joannem, dicens: Euntes parate nobis pascha, ut manducemus. At illi dixerunt: Ubi vis paremus? Et dixit ad eos: Ecce introeuntibus vobis in civitatem, occurret vobis homo quidam amphoram aquæ

went and discoursed with the chief priests, and the magistrates, how he might betray him to them. And they were glad, and covenanted to give him money. And he promised. And he sought for an opportunity to betray him in the absence of the multitude. And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying: Go, and prepare us the pasch that we may eat. But they said: Where wilt thou that we pre-

portans : sequimini eum in domum, in quam intrat, et dicetis patrifamilias domus: Dicit tibi Magister: Ubi est diversorium, ubi pascha cum discipulis meis manducem? Et ipse ostendet vobis cœnaculum magnum stratum, et ibi parate. Euntes autem invenerunt sicut dixit illis, et paraverunt pascha.

pare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house which he entereth into, and you shall say to the master of the house: The Master saith to thee: Where is the guest-chamber, where I may eat the pasch with my disciples? And he will show you a large dining-room, furnished; and there prepare. And they going, found as he had said to them; and they made ready the pasch.

Et cum facta esset

And when the

hora, discubuit, et duodecim Apostoli cum eo. Et ait illis: Desiderio desideravi hoc pascha manducare vobiscum, antequam patiar. Dico enim vobis, quia ex hoc non manducabo illud, donec impleatur in regno Dei. Et accepto calice, gratias egit, et dixit: Accipite, et dividite inter vos. Dico enim vobis, quod non bibam de generatione vitis, donec regnum Dei veniat. Et accepto pane, gratias egit, et fregit, et dedit eis, dicens: Hoc est corpus meum, quod pro vobis datur: hoc facite in meam commemora-

hour was come, he sat down, and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, he gave thanks, and said: Take, and divide it among you. For I say to you, that I will not drink of the fruit of the vine till the kingdom of God come. And taking bread, he gave thanks, and brake, and gave to

tionem. Similiter et calicem, postquam cœnavit, dicens: Hic est calix novum testamentum in sanguine meo, qui pro vobis fundetur. Verumtamen ecce manus tradentis me, mecum est in mensa. Et quidem Filius hominis, secundum quod definitum est, vadit: verumtamen vœ homini illi, per quem tradetur.

Et ipsi cœperunt quærere inter se, quis esset ex eis, qui hoc

them, saying: This is my body which is given for you: Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you. But yet behold, the hand of him that betrayeth me is with me on the table. And the Son of Man indeed goeth, according to that which is determined: but woe to that man by whom he shall be betrayed. And they began to enquire among themselves, which of them



facturus esset. Facta est autem et contentio inter eos, quis eorum videretur esse major. Dixit autem eis: Reges gentium dominantur eorum; et qui potestatem habent super eos, benefici vocantur. Vos autem non sic: sed qui major est in vobis, fiat sicut minor; et qui præcessor est, sicut ministrator. Nam quis major est, qui recumbit, an qui ministrat? Nonne qui recumbit? Ego autem in medio vestrum sum, sicut qui ministrat: vos autem estis, qui permansistis mecum in tentationibus meis.

it was that should do this thing. And there was also a strife amongst them, which of them seemed to be greater. And he said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent. But you not so: but he that is the greatest among you, let him be as the least: and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you as he that ser-

Et ego dispono vobis sicut disposuit mihi Pater meus regnum, ut edatis et bibatis super mensam meam in regno meo, et sedetis super thronos, judicantes duodecim tribus Israel.

Ait autem Dominus: Simon, Simon, ecce Sathanas expetivit vos ut cribraret sicut triticum; ego autem rogavi pro te, ut non deficiat fides tua; et tu aliquando conversus, confirma fratres tuos. Qui dixit ei:

veth: and you are they who have continued with me in my temptations. And I appoint to you, as my Father hath appointed to me, a kingdom. That you may eat and drink at my table in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel.

And the Lord said: Simon, Simon! behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren. And

Domine, tecum paratus sum et in carcerem, et in mortem ire. At ille dixit: Dico tibi, Petre, non cantabit hodie gallus, donec ter abneges nosse me.

Et dixit eis: Quando misi vos sine sacculo, et pera, et calceamentis, numquid aliquid defuit vobis? At illi dixerunt: Nihil. Dixit ergo eis: Sed nunc qui habet sacculum, tollat similiter et peram: et qui non habet, vendat tunicam suam, et emat gladium. Dico enim vobis, quoniam adhuc

he said to him: Lord! I am ready to go with thee, both into prison, and to death. And he said: I say to thee, Peter! the cock shall not crow this day, till thou thrice deny that thou knowest me. And he said to them: When I sent you without purse, and scrip, and shoes, did you want anything? But they said: Nothing. Then said he to them: But now, he that hath a purse, let him take it, and likewise a scrip: and he that hath no sword, let him sell his coat and buy

hoc quod scriptum est, oportet impleri in me: Et cum iniquis deputatus est. Etenim ea, quæ sunt de me, finem habent. At illi dixerunt: Domine, ecce duo gladii hic. At ille dixit eis: Satis est.

Et egressus ibat, secundum consuetudinem, in montem Olivarum. Secuti sunt autem illum et discipuli. Et cum pervenisset ad locum, dixit illis: Orate ne intretis in tentationem. Et ipse avulsus est ab eis, quantum jactus est lapidis; et positus ge-

one. For I say to you that this that is written must yet be fulfilled in me: And with the wicked he was reputed. For the things concerning me have an end. But they said: Lord! behold here are two swords. And he said to them: It is enough.

And going out, he went, according to his custom, to the mount of Olives. And his disciples also followed him. And when he was come to the place he said to them: Pray, lest ye enter into temptation. And he was withdrawn away from them a stone's

nibus orabat, dicens: Pater, si vis, transfer calicem istum a me: verumtamen non mea voluntas, sed tua fiat. Apparuit autem illi Angelus de cœlo, confortans eum. Et factus in agonia, prolixius orabat. Et factus est sudor ejus, sicut guttæ sanguinis decurrentis in terram. Et cum surrexisset ab oratione, et venisset ad discipulos suos, invenit eos dormientes præ tristitia. Et ait illis: Quid dormitis? Surgite, orate ne intretis in tentationem. Adhuc eo loquente, ecce turba: et qui vocabatur Judas,

cast: and kneeling down, he prayed, saying: Father! if thou wilt, remove this chalice from me: nevertheless not my will, but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood trickling down upon the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he said to them: Why sleep you? Arise, pray, lest you enter

unus de duodecim, antecede-  
bat eos : et appropinquavit  
Jesu ut oscularetur eum.  
Jesus autem dixit illi :  
Juda, osculo Filium hominis  
tradis ? Videntes autem  
hi, qui circa ipsum erant,  
quod futurum erat, dixerunt  
ei : Domine, si percutimus  
in gladio ? Et percussit  
unus ex illis servum princi-  
pis sacerdotum, et amputavit  
auriculam ejus dexteram.  
Respondens autem Jesus,  
ait : Sinite usque huc.  
Et cum tetigisset auriculam  
ejus, sanavit eum.  
Dixit autem Jesus ad eos  
qui venerant ad se, principes sa-

into temptation. As he was yet  
speaking, behold a multitude ;  
and he that was called Judas,  
one of the twelve, went before  
them, and drew near to Jesus,  
to kiss him. And Jesus said  
to him : Judas ! dost thou  
betray the Son of Man with  
a kiss ? And they that were  
about him, seeing what would  
follow, said to him : Lord !  
shall we strike with the sword ?  
And one of them struck the  
servant of the high-priest, and  
cut off his right ear. But  
Jesus answering, said : Suffer  
ye thus far. And when he  
had touched his ear,

cerdotum, et magistratus templi, et seniores: Quasi ad latronem existis cum gladiis et fustibus? Cum quotidie vobiscum fuerim in templo, non extendistis manus in me: sed hæc est hora vestra, et potestas tenebrarum. Comprehendes autem eum, duxerunt ad domum principis sacerdotum: Petrus vero sequebatur a longe. Accenso autem igne in medio atrii, et circumsedentibus illis, erat Petrus in medio eorum. Quem cum vidisset ancilla quædam sedentem ad lumen, et eum fuis-

he healed him. And Jesus said to the chief priests, and magistrates of the temple, and the ancients that were come to him: Are you come out as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness. Then they laid hold on him, and led him to the high-priest's house: but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were

set intuita, dixit: Et hic cum illo erat. At ille negavit eum, dicens: Mulier, non novi illum. Et post pusillum alius videns eum, dixit: Et tu de illis es. Petrus vero ait: O homo, non sum. Et intervallo facto quasi horæ unius, alius quidam affirmabat, dicens: Vere et hic cum illo erat: nam et Galilæus est. Et ait Petrus:

sitting about it, Peter was in the midst of them. And when a certain servant-maid had seen him sitting at the light, and had looked upon him, she said: This man was also with him. But he denied him, saying: Woman! I know him not. And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man! I am not. And about the space of one hour after, another man affirmed, saying: Of a truth this man was also with him: for he is also a Galilean. And Peter said:



Homo, nescio quid dicis. Et continuo adhuc illo loquente cantavit gallus. Et conversus Dominus respexit Petrum. Et recordatus est Petrus verbi Domini, sicut dixerat: Quia priusquam gallus cantet, ter me negabis. Et egressus foras Petrus flevit amare.

Et viri qui tenebant illum, illudebant ei, cædentes. Et velaverunt eum, et percutiebant faciem ejus: et interrogabant eum, dicentes: Prophetiza, quis est qui te percussit? Et alia multa blasphemau-

Man! I know not what thou sayest. And immediately, while he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, how he had said: Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly.

And the men that held him mocked him and struck him. And they blindfolded him, and smote him on the face. And they asked him, saying: Prophecy, who is it that struck thee? And many other things, blas-

tes dicebant in eum. Et ut factus est dies, convenerunt seniores plebis, et principes sacerdotum, et scribæ, et duxerunt illum in concilium suum, dicentes: Si tu es Christus, dic nobis. Et ait illis: Si vobis dixerò, non credetis mihi: si autem et interrogaverò, non respondebitis mihi, neque dimittetis. Ex hoc autem erit Filius hominis sedens a dextris virtutis Dei. Dixerunt autem omnes: Tu ergo es Filius Dei? Qui ait: Vos dicitis, quia ego sum. At illi dixerunt: Quid adhuc desideramus testi-

pheming, they said against him. And as soon as it was day, the ancients of the people, and the chief priests, and scribes came together, and they brought him into their council, saying: If thou be the Christ, tell us. And he said to them: If I shall tell you, you will not believe me: and if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of Man shall be sitting on the right hand of the power of God. Then said they all Art thou then the Son of God? And he said: You say

monium ? ipsi enim  
audivimus de ore  
ejus. Et surgens  
omnis multitudo  
eorum, duxerunt il-  
lum ad Pilatum.

Cœperunt autem il-  
lum accusare, dicen-  
tes : Hunc inveni-  
mus subvertentem  
gentem nostram, et  
prohibentem tributa  
dare Cæsari, et di-  
centem se Christum  
regem esse. Pilatus  
autem interrogavit  
eum, dicens : Tu es  
Rex Judæorum ? At  
ille respondens, ait :  
Tu dicis. Ait autem  
Pilatus ad principes  
sacerdotum, et tur-

that I am. Then  
they said : What  
need we any further  
testimony ? For we  
ourselves have heard  
it from his own  
mouth. And the  
whole multitude of  
them rose up, and  
led him away to Pi-  
late. And they be-  
gan to accuse him,  
saying : We have  
found this man per-  
verting our nation,  
and forbidding to  
give tribute to Cæ-  
sar, and saying that  
he is Christ, the  
king. And Pilate  
asked him, saying :  
Art thou the king  
of the Jews ? And  
he answered and  
said : Thou sayest it.  
Then Pilate said to

bas: Nihil invenio  
 causæ in hoc homine.  
 At illi invalescebant,  
 dicentes: Commo-  
 vet populum, docens  
 per universam Ju-  
 dæam, incipiens a  
 Galilæa usque huc.  
 Pilatus autem au-  
 diens Galilæam, in-  
 terrogavit si homo  
 Galilæus esset. Et  
 ut cognovit quod de  
 Herodis potestate es-  
 set, remisit eum ad  
 Herodem, qui et ipse  
 Jerosolymis erat illis  
 diebus. Herodes  
 autem viso Jesu, ga-  
 visus est valde: erat  
 enim cupiens ex  
 multo tempore vi-  
 dere eum, eo quod  
 audierat multa de  
 eo, et sperabat sig-  
 num aliquod videre

the chief priests and  
 to the multitude: I  
 find no cause in this  
 man. But they were  
 more earnest, saying:  
 He stirreth up the  
 people, teaching  
 throughout all Ju-  
 dea, beginning from  
 Galilee to this place.  
 And Pilate hearing  
 of Galilee, asked if  
 the man was a Gali-  
 lean. And when he  
 understood that he  
 belonged to Herod's  
 jurisdiction, he sent  
 him away to Herod,  
 who himself was al-  
 so at Jerusalem in  
 those days. And  
 Herod, seeing Jesus,  
 was very glad, for  
 he was desirous of a  
 long time to see him,  
 because he had heard

ab eo fieri. Interrogabat autem eum multis sermonibus. At ipse nihil illi respondebat. Stabant autem principes sacerdotum et scribæ constanter accusantes eum. Sprevit autem illum Herodes cum exercitu suo : et illusit indutum veste alba, et remisit ad Pilatum.

Et facti sunt amici Herodes et Pilatus in ipsa die : nam antea inimici erant ad invicem.

Pilatus autem,  
convocatis principi-

many things of him : and he hoped to see some miracle wrought by him. And he questioned him with many words. But he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his soldiers despised him ; and mocked him, putting on him a white garment, and sent him back to Pilate. And Herod and Pilate, were made friends that same day : for before they were enemies one to another.

Then Pilate, calling together the

bus sacerdotum, et magistratibus, et plebe, dixit ad illos: Obtulistis mihi hunc hominem, quasi avertentem populum, et ecce ego coram vobis interrogans, nullam causam inveni in homine isto ex his, in quibus eum accusastis. Sed neque Herodes: nam remisit vos ad illum, et ecce nihil dignum morte, actum est ei. Emandatum ergo illum dimittam. Necesse autem habebat dimittere eis per diem festum, unum. Exclamavit autem simul universa turba, dicens: Tolle hunc, et dimitte nobis Ba-

chief priests, and the magistrates, and the people, said to them: You have brought this man to me, as one that perverteth the people, and behold I, having examined him before you, find no cause in this man touching those things, wherein you accuse him. No, nor Herod neither: for I sent you to him, and behold nothing worthy of death is done to him. I will chastise him therefore, and release him. Now of necessity he was to release to them one upon the feast day. But the whole

rabbam. Qui erat propter seditionem quamdam factam in civitate et homicidium, missus in carcerem. Iterum autem Pilatus locutus est ad eos, volens dimittere Jesum.

At illi succlamabant dicentes : Crucifige, crucifige eum. Ille autem tertio dixit ad illos : Quid enim malificet iste ? nullam causam mortis invenio in eo : corripiam ergo illum, et dimittam. At illi instabant vocibus magnis postulantes ut crucifigeretur ; et invalescebant voces

multitude cried out at once, saying : Away with this man, and release unto us Barabbas ; who for a certain sedition, made in the city, and for murder, had been cast into prison. And Pilate spoke to them again, desiring to release Jesus. But they cried out saying : Crucify him, crucify him. And he said to them the third time : Why what evil hath this man done ? I find no cause of death in him : I will chastise him therefore, and let him go. But they were instant with loud voices

eorum. Et Pilatus  
adjudicavit fieri pe-  
titionem eorum.

Dimisit autem illis  
eum, qui propter  
homicidium et sedi-  
tionem missus fu-  
erat in carcerem,  
quem petebant : Je-  
sum vero tradidit  
voluntati eorum. Et  
cum ducerent eum,  
apprehenderunt Si-  
monem quemdam  
Cyrenensem, veni-  
entem de villa ; et  
imposuerunt illi  
crucem portare  
post Jesum.

Sequebatur autem  
illum multa turba

requiring that he  
might be crucified ;  
and their voices  
prevailed. And Pi-  
late gave sentence,  
that their petition  
should be granted.  
And he released un-  
to them, him, who  
for murder and se-  
dition had been cast  
into prison, whom  
they had desired ;  
but Jesus he deliv-  
ered up to their  
will. And as they  
led him away, they  
laid hold on one Si-  
mon of Cyrene, that  
was coming out of  
the country ; and  
they laid the cross  
on him to carry  
after Jesus.

And there follow-  
ed him a great mul-



populi, et mulierum  
quæ plangebant et  
lamentabantur eum.  
Conversus autem ad  
illas Jesus, dixit :  
Filiæ Jerusalem, no-  
lite flere super me,  
sed super vos ipsas  
flete, et super filios  
vestros : Quoniam  
ecce venient dies, in  
quibus dicent : Bea-  
tæ steriles, et ven-  
tres qui non genuerunt,  
et ubera quæ non  
lactaverunt.  
Tunc incipient di-  
cere montibus : Ca-  
dite super nos ; et  
collibus : Operite  
nos. Quia si in  
viridi ligno hæc fa-  
ciunt, in arido quid  
fiet ? Ducebantur  
autem et alii duo  
nequam cum eo, ut

titude of people, and  
of women ; who be-  
wailed and lamented  
him. But Jesus  
turning to them,  
said : Daughters of  
Jerusalem ! weep  
not over me, but  
weep for yourselves,  
and for your chil-  
dren. For behold the  
days shall come,  
wherein they will  
say : Blessed are the  
barren, and the  
wombs that have  
not borne, and the  
breasts that have  
not given suck.  
Then shall they be-  
gin to say to the  
mountains : Fall  
upon us ; and to the  
hills : Cover us. For  
if in the green wood  
they do these things,

interficerentur. Et postquam venerunt in locum, qui vocatur Calvariæ, ibi crucifixerunt eum; et latrones, unum a dextris, et alterum a sinistris. Jesus autem dicebat: Pater, dimitte illis: non enim sciunt quid faciunt. Dividentes vero vestimenta ejus, miserunt sortes.

Et stabat populus spectans, et deridebant eum principes cum eis, dicentes: Alios salvos fecit: se salvum faciat,

what shall be done in the dry? And there were also two others malefactors led with him, to be put to death. And when they were come to the place, which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left. And Jesus said: Father! forgive them, for they know not what they do. But they divided his garments, and cast lots. And the people stood beholding, and the rulers with them derided him, saying: He saved others, let him save himself, if

si hic est Christus Dei electus. Illudebant autem ei et milites accedentes, et acetum offerentes ei, et dicentes: Si tu es rex Judæorum, salvum te fac. Erat autem et superscriptio scripta super eum litteris Græcis, et Latinis, et Hebraicis: Hic est Rex Judæorum. Unus autem de his, qui pendebant, latronibus, blasphemabat eum, dicens: Si tu es Christus, salvum fac te ipsum, et nos. Respondens autem alter, increpabat eum, dicens: Neque tu times Deum, quod in eadem damnatione es.

he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying: If thou be the king of the Jews, save thyself. And there was also a superscription written over him in Greek, and Latin, and Hebrew letters: This is the King of the Jews. And one of these robbers, who were hanging, blasphemed him, saying: If thou be Christ, save thyself, and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing

Et nos quidem juste, thou art under the  
nam digna factis re- same condemnation.  
cipimus: hic vero And we indeed  
nihil mali gessit. Et justly, for we re-  
dicebat ad Jesum: ceive the due reward  
Domine, memento of our deeds; but  
mei, cum veneris this man hath done  
in regnum tuum. no evil. And he

Et dixit illi Jesus: said to Jesus: Lord!  
Amen dico tibi, remember me when  
hodie tecum eris in thou shalt come  
paradiso. Erat into thy kingdom.  
autem fere hora And Jesus said to  
sexta, et tenebræ him: Amen I say to  
factæ sunt in uni- thee, this day thou  
versam terram us- shalt be with me in  
que in horam no- paradise. And it  
nam. Et obscura- was almost the sixth  
tus est sol, et velum hour: and there was  
templi scissum est darkness over all the  
medium. Et clamans earth until the ninth  
voce magna Jesus hour. And the sun  
was darkened; and  
the veil of the tem-  
ple was rent in the  
midst. And Jesus,

ait : Pater, in manus tuas commendo spiritum meum. Et hæc dicens, expiravit.

crying with a loud voice, said : Father ! into thy hands I commend my spirit. And saying this, he gave up the ghost.

*Here all kneel, and after a little pause, to meditate on the redemption of mankind, they rise, and the Deacon goes on :*

Videns autem centurio quod factum fuerat, glorificavit Deum, dicens : Vere hic homo justus erat. Et omnis turba eorum, qui simul aderant ad spectaculum istud, et videbant quæ fiebant, percutientes pectora sua revertentur. Stabant autem omnes noti ejus a longe, et mulieres quæ secutæ eum

Now the centurion seeing what was done, glorified God, saying : Indeed this was a just man. And all the multitude of them that were come together to that sight, and saw the things that were done, returned, striking their breasts. And all his acquaintances, and the women, that had followed

erant a Galilæa, hæc  
videntes.

him from Galilee,  
stood afar off be-  
holding these  
things.

*Here is said the prayer* Munda cor meum, p. 10.

Et ecce vir nomi-  
ne Joseph, qui erat  
decurio, vir bonus  
et justus: hic non  
consenserat consilio  
et actibus eorum,  
ab Arimathæa ci-  
vitate Judææ, qui  
expectabat et  
ipse regnum Dei.

And behold, a  
man by name Jo-  
seph, who was a  
counsellor, a good  
and a just man:  
the same had not  
consented to their  
counsel and doings.  
He was of Arima-  
thea, a city of Ju-  
dea, who also him-  
self looked for the  
kingdom of God.  
This man went to  
Pilate, and begged  
the body of Jesus.  
And taking him  
down, he wrapped  
him in fine linen,  
and laid him in a  
sepulchre, that was

Hic accessit ad Pila-  
tum, et petiit corpus  
Jesu: et depositum  
involvitur sindone, et  
posuit eum in mon-  
umento exciso, in

quo nondum quis- hewn in stone, where-  
quam positus fuerat. in never yet any  
man had been lain.

## OFFERTORY.

Domine, exaudi	Hear, O Lord !
orationem meam, et	my prayer, and let
clamor meus ad te	my cry come to
perveniat : ne aver-	thee : turn not
tas faciem tuam a	away thy face from
me.	me.

[Suscipe, *as at page 28.*]

## SECRET.

Suscipe, quæsu-	Accept, O Lord !
mus Domine, mu-	we beseech thee,
nus oblatum, et dig-	this offering, and
nanter operare, ut	mercifully grant
quod passionis Filii	that we may receive
tui Domini nostri	with pious senti-
mysterio gerimus,	ments, what we
piis affectibus con-	celebrate in the mys-
sequamur : Per eum-	tery of the passion
dem Dominum nos-	of thy Son, our
trum, etc.	Lord ; through the
	same Lord, etc.

[*The Preface, p. 143, and the Canon, as at p. 42. The other Secret, as at p. 196 : Protege, or Oblatis.*]

### COMMUNION.

Potum meum	I mingled my
cum fletu tempera-	drink with weep-
bam ; quia elevans	ings ; for having
allisisti me : et ego	lifted me up, thou
sicut fœnum arui.	hast thrown me
Tu autem, Domine,	down : and I with-
in æternum perman-	ered like grass ;
nes ; tu exurgens	but thou, O Lord !
misereberis Sion,	endurest for ever ;
quia venit tempus	thou shalt arise, and
miserendi ejus.	have mercy on Sion,
	for it is time to have
	mercy on it, for the
	time is come.

### POST-COMMUNION.

Largire sensibus	Grant, O Al-
nostris, omnipotens	mighty God ! that
Deus ; ut per tem-	we may firmly be-
poralem Filii tui	lieve, and hope, that
mortem, quam mys-	thou hast given us
teria veneranda tes-	eternal life, by the



tantur, vitam te nobis dedisse perpetuam confidamus. Per eundem, etc.

temporal death of thy Son, represented in these adorable mysteries ; through the same Lord, etc.

[*The other Post-Communion : Quæsumus, or Hæc nos, as at page 198.*]

*The prayer over the People.*

Oremus.

Let us pray.

Humiliate capita vestra Deo.

Bow down your heads to God.

Respice, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradidit nocentium, et crucis subire tormentum. Qui tecum vivit et regnat, etc.

Look down, we beseech thee, O Lord ! on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross ; who liveth and reigneth, etc.

## THE TENEBRÆ.

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IN the evening of Wednesday, Thursday, and Friday the Church performs a solemn office commonly called the *Tenebræ*, which, in the Office of the Church, is ranged under the titles of Maundy Thursday, Good Friday, and Holy Saturday, being the Matins and Lauds assigned to those days. The name of *Tenebræ* is given to it from the circumstance of extinguishing, during the course of it, all the candles which have been prepared in the sanctuary for the ceremony.

The rites of the Church upon these three days declare her concern and her trouble for the sufferings of her Redeemer, and the sins of men. She lays aside every expression of joy and festivity. Her offices are not commenced with those impressive invocations, by which she beseeches the Lord to open her lips to sing his praises, and to come to her assistance, to enable her to render him a homage worthy of his majesty. The sacred doxology, *Gloria Patri*, is omitted at the end of the Psalms. No hymns of divine praise are sung. No *Dominus vobiscum* is said, to ask the blessing of God upon the people. The Psalms and the lessons that constitute her office, breathe scarcely anything else but sighs and lamentations. Her canonical hours are terminated by the same prayer, imploring God to look with an eye of pity on those for whom his Son, our Lord, has vouchsafed to suffer death. At every other time, before she offers up a prayer, the people are invited to unite with her in spirit, and at the conclusion express their assent by the acclamation *Amen*; but upon this occasion, to evince still more the greatness of her sorrow, the invitation and the acclamation are both omitted.

The six candles on the Altar, and the fifteen candles placed on the epistle side, all burning at the beginning of the office, signify the Lights of faith preached by the Prophets and Jesus Christ; of which faith, the funda-

mental article is the mystery of the Blessed Trinity, represented by the triangular candlestick. At the repetition of the fourteen Antiphons in the Matins and Lauds, fourteen of the candles in the triangular candlestick are extinguished, beginning at the lowest on the left, then the lowest on the right, and so alternately; the numbers at the Antiphons show when a candle is to be extinguished. At the last six verses of the *Benedictus*, those on the Altar are put out, to teach us that the Jews were totally deprived of the light of faith, when they put our Saviour to death. But the fifteenth candle, that represents the light of the world, Jesus Christ, is only hidden for a time under the Altar and afterwards brought out again, still burning; to signify that though Christ according to his humanity died, and was laid in the sepulchre, yet he was always alive according to his Divinity, by which he raised his body again to life. The darkness which pervades the sanctuary, while the *Vesperæ* and Prayer are said, naturally puts us in mind of the darkness that covered the whole earth at his death and the noise made at the end of the prayer represents the confusion of nature for the loss of its Author, when the earth trembled, the rocks were rent, the graves opened, and the veil of the temple was torn from the top to the bottom.

**Tenebrae on Wednesday,**

**BEING MATINS AND LAUDS FOR MAUNDY  
THURSDAY.**

**MATINS.**

*Pater noster, Ave Maria, and Credo are said in a low  
voice.*

**FIRST NOCTURN.**

<i>Antiphona.</i> Zelus	<i>The Antiphon.</i>
domus tuæ comedit	The zeal of thy
me, et opprobria	house hath eaten
exprobrantium tibi	me up, and the re-
cecidērunt super me.	proaches of them
	that reproached
	thee are fallen upon
	me.

**PSALM 68.**

Salvum me fac	Save me, O God!
Deus: quoniam in-	for the waters are
traverunt aquæ	come even into my
usque ad animam	soul.
meam.	

Infixus sum in	I am stuck fast in
----------------	--------------------

limo profundi : \* et  
non est substantia.

Veni in altitudi-  
nem maris : et tem-  
pestas demersit me.

Laboravi clamans,  
raucæ factæ sunt  
fauces meæ : \* defe-  
cerunt oculi mei,  
dum spero in Deum  
meum.

Multiplicati sunt  
super capillos capi-  
tis mei, \* qui ode-  
runt me gratis.

Confortati sunt  
qui persecuti sunt  
me inimici mei in-  
juste : \* quæ non  
rapui, tunc exolve-  
bam.

Deus, tu scis insi-

the mire of the deep,  
and there is no sure  
standing.

I am come into  
the depth of the  
sea : and a tempest  
hath overwhelmed  
me.

I have labored  
with crying out, my  
jaws are become  
hoarse : my eyes  
have failed whilst I  
hope in my God.

They are multi-  
plied above the hairs  
of my head, who  
hate me without  
cause.

My enemies are  
grown strong, who  
have wrongfully  
persecuted me : then  
I paid that which I  
took not away.

O God ! thou

pientiam meam : \* knowest my foolish-  
 et delicta mea a te ness : and my of-  
 non sunt abscondita. fences are not hid-  
 den from thee :

Non erubescant Let not them be  
 in me qui expectant ashamed for me,  
 te Domine, \* Do- who look for thee,  
 mine virtutum. O Lord ! the Lord of  
 hosts.

Non confundan- Let them not be  
 tur super me, \* qui confounded on my  
 quærunt te, Deus account, who seek  
 Israel. thee, O God of Is-  
 rael !

Quoniam propter Because for thy  
 te sustinui oppro- sake I have borne  
 brium : \* operuit reproach ; shame  
 confusio faciem hath covered my  
 meam. face.

Extraneus factus I am become a  
 sum fratribus meis, stranger to my  
 \* et peregrinus filiis brethren, and an  
 matris meæ. alien to the sons of  
 my mother.

Quoniam zelus For the zeal of  
 domus tuæ comedit thy house hath eat-

me : \* et opprobria  
exprobrantium tibi  
cecidērunt super me.

Et operui in je-  
junio animam me-  
am : \* et factum est  
in opprobrium mihi.

Et posui vesti-  
mentum meum ci-  
licium : \* et factus  
sum illis in parabo-  
lam.

Adversum me lo-  
quebantur qui sede-  
bant in porta : \* et  
in me psallebant  
qui bibebant vinum.

Ego vero oratio-  
nem meam ad te Do-  
mine : \* tempus  
beneplaciti Deus.

In multitudine  
misericordiæ tuæ ex-

en me up ; and the  
reproaches of them  
that reproached thee  
are fallen upon me.

And I covered my  
soul in fasting : and  
it was made a re-  
proach to me.

And I made hair-  
cloth my garment :  
and I became a by-  
word to them.

They that sat in  
the gate spoke  
against me : and  
they that drank  
wine made me their  
song.

But as for me,  
my prayer is to thee,  
O Lord ! for the  
time of thy good  
pleasure, O God !

In the multitude  
of thy mercy hear

audi me, \* in veritate salutis tuæ.

Eripe me de luto, ut non infigar: \* libera me ab iis qui oderunt me, et de profundis aquarum.

Non me demergat tempestas aquæ, neque absorbeat me profundum: \* neque urgeat super me puteus os suum.

Exaudi me Domine, quoniam benigna est misericordia tua: \* secundum multitudinem miserationum tuarum respice in me.

Et ne avertas faciem tuam a puero tuo: \* quoniam tribulor, velociter exaudi me.

me, in the truth of thy salvation.

Draw me out of the mire, that I may not stick fast: deliver me from them that hate me: and out of the deep waters.

Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

Hear me, O Lord: for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

And turn not away thy face from thy servant: for I am in trouble, hear me speedily.



Intende animæ  
meæ et libera eam : \*  
propter inimicos  
meos eripe me.

Tu scis impropri-  
um meum, et con-  
fusionem meam,\* et  
reverentiam meam.

In conspectu tuo  
sunt omnes qui tri-  
bulant me : \* im-  
proprium expecta-  
vit cor meum, et  
miseriam.

Et sustinui qui  
simul contristaretur,  
et non fuit : \* et qui  
consolaretur, et non  
inveni.

Et dederunt in  
escam meam fel : \*  
et in siti mea pota-  
verunt me aceto.

Attend to my  
soul, and deliver it :  
save me because of  
my enemies.

Thou knowest my  
reproach, and my  
confusion, and my  
shame.

In thy sight are  
all they that afflict  
me : my heart hath  
expected reproach  
and misery.

And I looked for  
one that would  
grieve together with  
me, but there was  
none : and for one  
that would comfort  
me, and I found  
none.

And they gave me  
gall for my food,  
and in my thirst,  
they gave me vine-  
gar to drink.

Fiat mensa eorum  
coram ipsis in laque-  
um, \* et in retri-  
butiones, et in scan-  
dalum.

Obscurentur oculi  
eorum ne videant; \*  
et dorsum eorum  
semper incurva.

Effunde super eos  
iram tuam; \* et  
furor iræ tuæ com-  
prehendat eos.

Fiat habitatio  
eorum deserta: \* et  
in tabernaculis  
eorum non sit qui  
inhabitet.

Quoniam quem tu  
percussisti, persecuti  
sunt; \* et super  
dolorem vulnerum  
meorum addiderunt.

Let their table be-  
come as a snare be-  
fore them, and a  
recompense, and a  
stumbling block.

Let their eyes be  
darkened that they  
see not; and their  
back bow thou down  
always.

Pour out thy in-  
dignation upon  
them: and let thy  
wrathful anger take  
hold of them.

Let their habita-  
tion be made deso-  
late; and let there  
be none to dwell in  
their tabernacles.

Because they have  
persecuted him  
whom thou hast  
smitten; and they  
have added to the  
grief of my wounds.

Appone iniquitatem super iniquitatem eorum: \* et non intrent in justitiam tuam.

Deleantur de libro viventium: \* et cum justis non scribantur.

Ego sum pauper et dolens: \* salus tua Deus suscepit me.

Laudabo nomen Dei cum cantico: \* et magnificabo eum in laude.

Et placebit Deo super vitulum novellum, \* cornua producentem et ungulas.

Videant pauperes et lætentur: \* quæ-

Add thou iniquity upon their iniquity; and let them not come into thy justice.

Let them be blotted out of the book of the living; and with the just let them not be written.

But I am poor and sorrowful; thy salvation, O God! hath set me up.

I will praise the name of God with a canticle: and I will magnify him with praise.

And it shall please God better than a young calf, that bringeth forth horns and hoofs.

Let the poor see and rejoice: seek ye

rite Deum, et vivet  
anima vestra.

Quoniam exaudi-  
vit pauperes Domi-  
nus: \* et vinctos  
suos non despexit.

Laudent illum  
cœli et terra,\* mare,  
et omnia reptilia in  
eis.

Quoniam Deus  
salvam faciet Sion:\*  
et ædificabuntur  
civitates Juda.

Et inhabitabunt  
ibi, \* et hæreditate  
acquirent eam.

Et semen servo-  
rum ejus possidebit  
eam, \* et qui dili-  
gunt nomen ejus,  
habitabunt in ea.

God, and your soul  
shall live.

For the Lord hath  
heard the poor; and  
hath not despised his  
prisoners.

Let the heavens  
and the earth praise  
him; the sea, and  
everything that  
creepeth therein.

For God will save  
Sion, and the cities  
of Juda shall be  
built up.

And they shall  
dwell there, and ac-  
quire it by inheri-  
tance.

And the seed of  
his servants shall  
possess it: and they  
that love his name  
shall dwell there-  
in.

*The Gloria is not said after any of the Psalms this week. A candle is extinguished at each numbered Ant.*

1 *Ant.* Zelus domus tuæ comedit me, et opprobria exprobrantium tibi ceciderunt super me.

*Ant.* Avertantur retrorsum, et erubescant, qui cogitant mihi mala.

1 *Ant.* The zeal of thy house hath eaten me up, and the reproaches of them that reproached thee, are fallen upon me.

*Ant.* Let them be turned backward and blush for shame, that desire evils to me.

### PSALM 69.

Deus in adiutorium meum intende: \* Domine, ad adjuvandum me festina.

Confundantur et reveereantur, \* qui quæerunt animam meam.

Avertantur retrorsum, et erubescant, \*

O God! come to my assistance: O Lord! make haste to help me.

Let them be confounded and ashamed, that seek my soul.

Let them be turned backward and

qui volunt mihi  
mala.

Avertantur statim  
erubescences, \* qui  
dicunt mihi: Euge,  
euge.

Exultent et læ-  
tentur in te omnes  
qui quærunt te. \* et  
dicant semper: Mag-  
nificetur Dominus,  
qui diligunt salutare  
tuum.

Ego vero egenus  
et pauper sum: \*  
Deus adjuva me.

Adjutor meus, et  
liberator meus es  
tu: \* Domine ne  
moreris.

2 *Ant.* Avertan-  
tur retrorsum, et  
erubescant, qui cogi-  
tant mihi mala.

blush for shame,  
that desire evils to  
me.

Let them be pre-  
sently turned away  
blushing for shame  
that say to me: 'Tis  
well, 'tis well.

Let all that seek  
thee, rejoice and be  
glad in thee, and let  
such as love thy sal-  
vation say always:  
The Lord be magni-  
fied.

But I am needy  
and poor; O God!  
help me.

Thou art my  
helper, and my de-  
liverer; O Lord!  
make no delay.

2 *Ant.* Let them  
be turned backward  
and blush for shame,  
that desire evils to  
me.

*Ant.* Deus meus  
eripe me de manu  
peccatoris.

*Ant.* Deliver me.  
O my God ! out of  
the hand of the sin-  
ner.

## PSALM 70.

In te Domine  
speravi, non confun-  
dar in æternum : \*  
in justitia tua libera  
me, et eripe me.

In thee, O Lord !  
I have hoped, let  
me never be put to  
confusion. Deliver  
me in thy justice,  
and rescue me.

Inclina ad me  
aurem tuam, \* et  
salva me.

Incline thy ear  
unto me, and save  
me.

Esto mihi in Deum  
protectorem, et in  
locum munitum : \*  
ut salvum me facias.

Be thou unto me  
a God, a protector,  
and a place of  
strength, that thou  
mayest make me  
safe.

Quoniam firma-  
mentum meum, \* et  
refugium meum es  
tu.

For thou art my  
firmament and my  
refuge.

Deus meus eripe  
me de manu pecca-

Deliver me, O my  
God, out of the hand

toris, \* et de manu  
contra legem agen-  
tis, et iniqui.

Quoniam tu es pa-  
tientia mea, Domi-  
ne: \* Domine spes  
mea a juventute  
mea.

In te confirmatus  
sum ex utero: \* de  
ventre matris meæ  
tu es protector meus.

In te cantatio mea  
semper: \* tamquam  
prodigium factus  
sum multis; et tu  
adjutor fortis.

Repleatur os me-  
um laude, ut can-  
tem gloriam tuam:

of the sinner, and  
out of the hand of  
the transgressor of  
the law, and of the  
unjust.

For thou art my  
patience, O Lord!  
my hope, O Lord!  
from my youth.

By thee have I  
been confirmed from  
the womb; from my  
mother's womb,  
thou art my pro-  
tector.

Of thee shall I  
continually sing; I  
am become unto  
many as a wonder;  
but thou art a strong  
helper.

Let my mouth be  
filled with praise,  
that I may sing  
thy glory: thy



\* tota die magnitudinem tuam.

Ne projicias me in tempore senectutis :  
\* cum defecerit virtus mea, ne derelinquas me.

Quia dixerunt inimici mei mihi : \* et qui custodiebant animam meam, consilium fecerunt in unum.

Dicentes : Deus dereliquit eum, persequimini et comprehendite eum : \* quia non est qui eripiat.

Deus ne elongeris a me : \* Deus meus in auxilium meum respice.

Confundantur et deficiant detrahentes animæ meæ : \*

greatness all the day long.

Cast me not off in the time of old age ; when my strength shall fail, do not thou forsake me.

For my enemies have spoken against me : and they that watched my soul have consulted together.

Saying : God hath forsaken him, pursue, and take him : for there is none to deliver him.

O God ! be not thou far from me : O my God ! make haste to my help.

Let them be confounded and come to nothing, that de-

operiantur confusione et pudore, qui quærunt mala mihi.

Ego autem semper sperabo : \* et adjiciam super omnem laudem tuam.

Os meum annuntiabit justitiam tuam ; \* tota die salutare tuum.

Quoniam non cognovi litteraturam, introibo in potentias Domini : \* Domine memorabor justitiæ tuæ solius.

Deus docuisti me a juventute mea : \* et usque nunc pronuntiabo mirabilia tua.

tract my soul : let them be covered with confusion and shame, that seek my hurt.

But I will always hope ; and will add to all thy praise.

My mouth shall show forth thy justice ; thy salvation all the day long.

Because I have not known learning, I will enter into the powers of the Lord : O Lord ! I will be mindful of thy justice alone.

Thou hast taught me, O God ! from my youth ; and till now I will declare thy wonderful works.

Et usque in senectam et senium : \*  
Deus ne derelinquas me,

Donec annuntiem brachium tuum \*  
generationi omni,  
quæ ventura est.

Potentiam tuam,  
et justitiam tuam  
Deus, usque in altissima,  
quæ fecisti magnalia : \* Deus  
quis similis tibi ?

Quantas ostendisti mihi tribulationes  
multas et malas : et  
conversus vivificasti me : \* et de abyssis  
terræ iterum reduxisti me.

Multiplicasti magnificentiam tuam : \*

And unto old age  
and gray hairs, O  
God ! forsake me  
not.

Until I show forth  
thy arm to all the  
generation that is to  
come.

Thy power and  
thy justice, O God !  
even to the highest  
great things, thou  
hast done ; O God !  
who is like to thee ?

How great troubles  
hast thou showed me,  
many and grievous ?  
and turning thou hast  
brought me to life ;  
and hast brought me  
back again from the  
depths of the earth.

Thou hast multiplied  
thy magnificence ;  
and turning

et conversus consolatus es me.

Nam et ego confitebor tibi in vasis psalmi veritatem tuam : \* Deus psallam tibi in cithara, sanctus Israel.

Exultabunt labia mea cum cantavero tibi ; \* et anima mea, quam redemisti.

Sed et lingua mea tota die meditabitur justitiam tuam : \* cum confusi et reveriti fuerint qui quærunt mala mihi.

3 *Ant.* Deus meus

to me, thou hast comforted me.

For I will also confess to thee, thy truth with the instruments of psaltetry ; O God ! I will sing to thee with the harp, thou holy one of Israel.

My lips shall greatly rejoice when I shall sing to thee ; and my soul, which thou hast redeemed.

Yea, and my tongue shall meditate on thy justice all the day ; when they shall be confounded and put to shame, that seek evils to me.

3 *Ant.* Deliver me, O my God ! out

eripe me de manu  
peccatoris.

*V.* Avertantur re-  
trorsum, et erubes-  
cant.

*R.* Qui cogitant  
mihi mala.

Pater noster, *se-  
creto.*

of the hand of the  
sinner.

*V.* Let them be  
turned backward  
and blush for shame.

*R.* That desire  
evils to me.

Our Father, *pri-  
vately.*

### FIRST LESSON.

Incipit lamentatio  
Jeremiæ Prophe-  
tæ. *Cap. i.*

*Aleph.* Quomodo  
sedet sola civitas  
plena populo: facta  
est quasi vidua do-  
mina gentium: prin-  
ceps provinciarum  
facta est sub tributo.

*Beth.* Plorans plo-  
ravit in nocte, et la-

The beginning of  
the lamentation  
of Jeremias, the  
Prophet. *Chap. i.*

*Aleph.* How doth  
the city sit solitary  
that was full of peo-  
ple? how is the mis-  
tress of the nations  
become as a widow;  
the princess of pro-  
vinces made tribu-  
tary?

*Beth.* Weeping,  
she hath wept in the

crymæ ejus in maxillis ejus : non est qui consoletur eam ex omnibus charis ejus : omnes amici ejus spreverunt eam, et facti sunt ei inimici.

*Ghimel.* Migravit Judas propter afflictionem, et multitudinem servitutis : habitavit inter gentes, nec invenit requiem : omnes persecutores ejus apprehenderunt eam inter angustias.

*Daleth.* Viæ Sion lugent, eo quod non sint qui veniant ad solemnitatem : omnes portæ ejus de-

night, and her tears are on her cheeks ; there is none to comfort her among them all that were dear to her : all her friends have despised her, and are become her enemies.

*Ghimel.* Juda hath removed her dwelling place, because of her affliction, and the greatness of her bondage : she hath dwelt among the nations, and she hath found no rest ; all her persecutors have taken her in the midst of straits.

*Daleth.* The ways of Sion mourn, because there are none that come to the solemn feast ; all her

structæ, sacerdotes ejus gementes, virgines ejus squalidæ, et ipsa oppressa amaritudine.

*He.* Facti sunt hostes ejus in capite, inimici ejus locupletati sunt: quia Dominus locutus est super eam propter multitudinem iniquitatum ejus: parvuli ejus ducti sunt in captivitatem, ante faciem tribulantis.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

*R.* In monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat a me calix iste: \* Spi-

gates are broken down: her priests sigh: her virgins are in affliction, and she is oppressed with bitterness.

*He.* Her adversaries are become her lords, her enemies are enriched: because the Lord hath spoken against her for the multitude of her iniquities; her children are led into captivity, before the face of the oppressor.

Jerusalem! Jerusalem! be converted to the 'Lord, thy God.

*R.* He prayed to his Father on Mount Olivet: Father! if it is possible, let this chalice pass from me.

ritus quidem promptus est, caro autem infirma.

*V. Vigilate, et orate, ut non intretis in tentationem. \* Spiritus quidem, etc.*

\* The Spirit indeed is willing but the flesh is weak.

*V. Watch and pray, that ye enter not into temptation. \* The Spirit indeed, etc.*

## SECOND LESSON.

*Vau. Et egressus est a filia Sion omnis decor ejus: facti sunt principes ejus velut arietes non inveniētes pascua, et abierunt absque fortitudine ante faciem subsequēntis.*

*Zain. Recordata est Jerusalem dierum afflictionis suæ, et prævaricationis omnium desiderabi-*

*Vau. And from the daughter of Sion all her beauty is departed: her princes are become like rams, that find no pastures: and they are gone away without strength before the face of the pursuer.*

*Zain. Jerusalem hath remembered the days of her affliction, and transgression of all her*



lium suorum, quæ habuerat a diebus antiquis, cum caderet populus ejus in manu hostili, et non esset auxiliator: viderunt eam hostes, et deriserunt sabbata ejus.

*Heth.* Peccatum peccavit Jerusalem, propterea instabilis facta est: omnes qui glorificabant eam, spreverunt illam. quia viderunt ignominiam ejus: ipsa autem gemens conversa est retrorsum.

*Teth.* Sordes ejus in pedibus ejus, nec recordata est finis sui: deposita est vehementer, non habens consolatorem:

desirable things, which she had from the days of old, when her people fell in the enemy's hand: and there was no helper: the enemies have seen her, and have mocked at her sabbaths.

*Heth.* Jerusalem hath grievously sinned, therefore is she become vagabond: all that honored her, have despised her, because they have seen her shame: but she sighed and turned backward.

*Teth.* Her filthiness is on her feet, and she hath not remembered her end: she is wonderfully cast down, not hav-

vide Domine afflictionem meam, quoniam erectus est inimicus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

*R.* Tristis est anima mea usque ad mortem : sustinete hic, et vigilate mecum : nunc videbitis turbam, quæ circumdabit me. \* Vos fugam capietis, et ego vadam immolari pro vobis.

*V.* Ecce appropinquat hora, et Filius hominis tradetur in manus peccatorum.  
\* Vos.

ing a comforter: behold, O Lord! my affliction, because the enemy is lifted up.

Jerusalem! Jerusalem! be converted to the Lord, thy God.

*R.* My soul is sorrowful even unto death; stay you here, and watch with me. Now ye shall see a multitude, that will surround me. \* Ye shall run away, and I will go to be sacrificed for you.

*V.* Behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. \* Ye shall.

## THIRD LESSON.

*Jod.* Manum suam misit hostis ad omnia desiderabilia ejus: quia vidit gentes ingressas sanctuarium suum, de quibus præceperas ne intrarent in ecclesiam tuam.

*Caph.* Omnis populus ejus gemens, et quærens panem: dederunt pretiosa quæque pro cibo ad refocillandam animam. Vide Domine, et considera, quoniam facta sum vilis.

*Lamed.* O vos omnes, qui transitis per viam, attendite, et videte si est dolor sicut dolor meus:

*Jod.* The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into the church.

*Caph.* All her people sigh, they seek bread: they have given all their precious things for food to relieve the soul: see, O Lord! and consider, for I am become vile.

*Lamed.* Oh! all ye, that pass by the way, attend, and see if there be any sorrow like to my sor-

quoniam vindemia-  
vit me, ut locutus  
est Dominus in die  
iræ furoris sui.

*Mem.* De excelso  
misit ignem in ossi-  
bus meis, et erudivit  
me: expandit rete  
pedibus meis, con-  
vertit me retrorsum:  
posuit me desola-  
tam, tota die mœ-  
rore confectam.

*Nun.* Vigilavit  
jugum iniquitatum  
mearum: in manu  
ejus convolutæ sunt,  
et impositæ collo  
meo: infirmata est  
virtus mea: dedit  
me Dominus in ma-

row: for he hath  
made a vintage of  
me, as the Lord  
spoke in the day of  
his fierce anger.

*Mem.* From above  
he hath sent fire into  
my bones, and hath  
chastised me: he  
hath spread a net for  
my feet, he hath  
turned me back: he  
hath made me deso-  
late, and spent with  
sorrow all the day  
long.

*Nun.* The yoke of  
my iniquities hath  
watched for me:  
they are folded to-  
gether in his hand,  
and put upon my  
neck: my strength  
is weakened: the  
Lord hath delivered  
me into a hand, out

nu, de qua non potero surgere.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

*R.* Ecce vidimus eum non habentem speciem, neque decorem: aspectus ejus in eo non est: hic peccata nostra portavit et pro nobis dolet: ipse autem vulneratus est propter iniquitates nostras, \* cujus livore sanati sumus.

*V.* Vere languores nostros ipse tulit, et dolores nostros ipse portavit. \* Cujus livore, etc. Ecce vidimus.

of which I am not able to rise.

Jerusalem ! Jerusalem ! be converted to the Lord, thy God.

*R.* Behold we have seen him having neither beauty, nor comeliness ; there is no sightliness in him ; he hath borne our sins, and suffers for us ; and he was wounded for our iniquities, \* and by his bruises we are healed.

*V.* He hath truly borne our iniquities and carried our sorrows. \* And by his bruises, etc. Behold we have seen him, etc.

SECOND NOCTURN.

*Ant.* Liberavit  
Dominus pauperem  
a potente, et ino-  
pem, cui non erat  
adjutor.

*Ant.* The Lord  
hath delivered the  
poor from the  
mighty, and the  
needy that had no  
helper.

PSALM 71.

Deus, judicium  
tuum regi da : \* et  
justitiam tuam filio  
regis.

Give to the king  
thy judgment, O  
God ! and to the  
king's son, thy jus-  
tice.

Judicare populum  
tuum in justitia : \*  
et pauperes tuos in  
judicio.

To judge thy peo-  
ple with justice, and  
thy poor with judg-  
ment.

Suscipiant montes  
pacem populo, \* et  
colles justitiam.

Let the mountains  
receive peace for the  
people, and the hills  
justice.

Judicabit paupe-  
res populi, et salvos  
faciet filios paupe-

He shall judge the  
poor of the people,  
and he shall save the  
children of the poor ;

rum : \* et humiliabit calumniatorem.

Et permanebit cum sole, et ante lunam, \* in generatione et generationem.

Descendet sicut pluvia in vellus : \* et sicut stillicidia stillantia super terram.

Orietur in diebus ejus justitia, et abundantia pacis : \* donec auferatur luna.

Et dominabitur a mari usque ad mare : \* et a flumine usque ad terminos orbis terrarum.

Coram illo procident Æthiopes, \* et

and he shall humble the oppressor.

And he shall continue with the sun, and before the moon ; throughout all generations.

He shall come down like rain upon the fleece, and like showers falling gently upon the earth.

In his days, shall justice spring up, and abundance of peace, till the moon be taken away.

And he shall rule from sea to sea, and from the river unto the ends of the earth.

Before him the Ethiopians shall fall down : and his

inimici ejus terram  
lingent.

Reges Tharsis et  
insulæ munera offer-  
ent: \* reges Arabum  
et Saba dona addu-  
cent.

Et adorabunt eum  
omnes reges terræ:  
\* omnes gentes ser-  
vient ei.

Quia liberabit  
pauperem a po-  
tente: \* et paupe-  
rem, cui non erat  
adjutor.

Parcet pauperi et  
inopi: \* et animas  
pauperum salvas  
faciet.

Ex usuris et ini-  
quitate redimet ani-

enemies shall lick  
the ground.

The kings of  
Tharsis and the  
islands shall offer  
presents: the kings  
of the Arabians and  
of Saba shall bring  
gifts.

And all kings of  
the earth shall  
adore him; all na-  
tions shall serve  
him.

For he shall de-  
liver the poor from  
the mighty: and  
the needy that had  
no helper.

He shall spare the  
poor and needy,  
and he shall save  
the souls of the  
poor.

He shall redeem  
their souls from



mas eorum : \* et honorabile nomen eorum coram illo.

Et vivet, et dabitur ei de auro Arabiæ, et adorabunt de ipso semper : \* tota die benedicent ei.

Et erit firmamentum in terra in summis montium, superextolletur super Libanum fructus ejus : \* et florebunt de civitate sicut fœnum terræ.

Sit nomen ejus benedictum in sæcula : \* ante solem permanet nomen ejus.

usuries and iniquity : and their name shall be honorable in his sight.

And he shall live ; and to him shall be given of the gold of Arabia ; for him they shall always adore, they shall bless him all the day.

And there shall be a firmament on the earth, on the tops of mountains above Libanus shall the fruit thereof be exalted ; and they of the city shall flourish like grass of the earth.

Let his name be blessed for evermore : his name continueth before the sun.

Et benedicentur  
in ipso omnes tribus  
terræ: \* omnes gen-  
tes magnificabunt  
eum.

Benedictus Domi-  
nus Deus Israel, \*  
qui facit mirabilia  
solus.

Et benedictum  
nomen majestatis  
ejus in æternum: \* et  
replebitur majestate  
ejus omnis terra:  
fiat, fiat.

4 *Ant.* Liberavit  
Dominus pauperem  
a potente, et ino-  
pem, cui non erat  
adjutor.

*Ant.* Cogitave-  
runt impii, et locuti  
sunt nequitiam: ini

And in him shall  
all the tribes of the  
earth be blessed: all  
nations shall magni-  
fy him.

Blessed be the  
Lord, the God of  
Israel, who alone  
doth wonderful  
things.

And blessed be  
the name of his ma-  
jesty for ever, and  
the whole earth shall  
be filled with his  
majesty. So be it,  
so be it.

4 *Ant.* The Lord  
hath delivered the  
poor from the  
mighty, and the  
needy that had no  
helper.

*Ant.* The impious  
have thought and  
spoken wickedness;

quitatem in excelso they have spoken  
locuti sunt. iniquit on high.

## PSALM 72.

Quam bonus Israel How good is God  
Deus, \* his qui rec- to Israel, to them  
to sunt corde ! that are of a right  
heart !

Mei autem pene But my feet were  
moti sunt pedes : \* almost moved ; my  
pene effusi sunt steps had well-nigh  
gressus mei. slipped.

Quia zelavi super Because I had a  
iniquos, \* pacem zeal on occasion of  
peccatorum videns. the wicked ; seeing  
the prosperity of  
sinners.

Quia non est re- For there is no re-  
spectus morti eorum : gard to their death,  
\* et firmamentum nor is there strength  
in plaga eorum. in their stripes.

In labore homi- They are not in  
num non sunt, \* et the labor of men :  
cum hominibus non neither shall they be  
flagellabuntur. scourged like other  
men.

Ideo tenuit eos  
superbia, \* operti  
sunt iniquitate et  
impietate sua.

Prodiit quasi ex  
adipe iniquitas eo-  
rum : \* transierunt  
in affectum cordis.

Cogitaverunt, et  
locuti sunt nequiti-  
am : \* iniquitatem  
in excelso locuti  
sunt.

Posuerunt in cœ-  
lum os suum : \* et  
lingua eorum transi-  
vit in terra.

Ideo convertetur  
populus meus hic : \*  
et dies pleni inveni-  
entur in eis.

Therefore pride  
hath held them fast :  
they are covered  
with their iniquity  
and their wicked-  
ness.

Their iniquity  
hath come forth, as  
it were from fatness :  
they have passed  
into the affection of  
the heart.

They have thought  
and spoken wicked-  
ness : they have  
spoken iniquity on  
high.

They have set  
their mouth against  
heaven ; and their  
tongue hath passed  
through the earth.

Therefore will my  
people return here :  
and full days shall  
be found in them.

Et dixerunt: Quomodo scit Deus, \* et si est scientia in Excelso ?

Ecce ipsi peccatores, et abundantes in sæculo, \* obtinuerunt divitias.

Et dixi: Ergo sine causa justificavi cor meum, \* et lavi inter innocentes manus meas.

Et fui flagellatus tota die, \* et castigatio mea in matutinis.

Si dicebam: Narrabo sic: \* ecce nationem filiorum tuorum reprobavi.

Existimabam ut

And they said: How doth God know? and is there knowledge in the Most High?

Behold these are sinners: and yet abounding in the world, they have obtained riches.

And I said: Then have I in vain justified my heart, and washed my hands among the innocent.

And I have been scourged all the day; and my chastisement hath been in the mornings.

If I said: I will speak thus; behold I should condemn the generation of thy children.

I studied that I

cognoscerem hoc,\*  
labor est ante me.

Donec intrem in  
sanctuarium Dei : \*  
et intelligam in no-  
vissimis eorum.

Verum tamen  
propter dolos posu-  
isti eis : \* deiecisti  
eos dum allevaren-  
tur.

Quomodo facti  
sunt in desolatio-  
nem ? subito defe-  
cerunt : \* perierunt  
propter iniquitatem  
suam.

Velut somnium  
surgentium Domi-  
ne : \* in civitate tua

might know this  
thing : it is a labor  
in my sight.

Until I go into  
the sanctuary of  
God, and under-  
stand concerning  
their last ends.

But indeed for  
deceits, thou hast  
put it to them :  
when they were  
lifted up, thou  
hast cast them  
down.

How are they  
brought to desola-  
tion ? they have  
suddenly ceased to  
be ; they have per-  
ished by reason of  
their iniquity.

As the dream of  
them that awake, O  
Lord ! so in thy city  
thou shalt bring

imaginem ipsorum  
ad nihilum rediges.

Quia inflammatum est cor meum,  
et renes mei commutati sunt: \* et  
ego ad nihilum reductus sum, et nescivi.

Ut jumentum factus sum apud te: \*  
et ego semper tecum.

Tenuisti manum dexteram meam: et  
in voluntate tua deduxisti me, \* et cum  
gloria suscepisti me.

Quid enim mihi est in cœlo? \* et a te  
quid volui super terram?

Defecit caro mea,  
et cor meum: \*

their image to nothing.

For my heart hath been inflamed; and my reins have been changed, and I am brought to nothing, and I knew not.

I am become as a beast before thee, and am always with thee.

Thou hast held me by my right hand; and by thy will thou hast conducted me, and with glory thou hast received me.

For what have I in heaven? And besides thee, what do I desire upon earth.

For thee my flesh and my heart have

Deus cordis mei, et  
pars mea Deus in  
æternum.

Quia ecce, qui  
elongant se a te,  
peribunt: \* perdidis-  
ti omnes, qui forni-  
cantur abs te.

Mihi autem ad-  
hærere Deo bonum  
est: \* ponere in Do-  
mino Deo spem me-  
am.

Ut annuntiem  
omnes prædicationes  
tuas, \* in portis filiæ  
Sion.

5 *Ant.* Cogitave-  
runt impii, et locu-  
ti sunt nequitiam:  
iniquitatem in excel-  
so locuti sunt.

fainted away: thou  
art the God of my  
heart, and the God  
that is my portion  
for ever.

For behold, they  
that go far from  
thee shall perish:  
thou hast destroyed  
all them that are  
disloyal to thee.

But it is good for  
me to stick close to  
God; to put my  
hope in the Lord  
God.

That I may de-  
clare all thy praises,  
in the gates of the  
daughter of Sion.

5 *Ant.* The im-  
pious have thought,  
and spoken wicked-  
ness; they have  
spoken iniquity on  
high.



*Ant.* Exurge Domine, et judica causam meam.

*Ant.* Arise, O Lord! and judge my cause.

## PSALM 73.

Ut quid Deus repulisti in finem: \* iratus est furor tuus super oves pascuæ tuæ?

O God! why hast thou cast us off, unto the end? Why is thy wrath enkindled against the sheep of thy pasture?

Memor esto congregationis tuæ, \* quam possedisti ab initio.

Remember thy congregation, which thou hast possessed from the beginning.

Redemisti virgam hæreditatis tuæ: \* mons Sion, in quo habitasti in eo.

The sceptre of thy inheritance, which thou hast redeemed: mount Sion, in which thou hast dwelt.

Leva manus tuas in superbias eorum in finem: \* quanta

Lift up thy hands against their pride unto the end: see what things the en-

malignatus est inimicus in sancto !

Et gloriati sunt qui oderunt te, \* in medio solemnitatis tue.

Posuerunt signa sua, signa : \* et non cognoverunt, sicut in exitu super summum.

Quasi in silva lignorum securibus exciderunt januas ejus in idipsum : \* in securi et ascia dejecerunt eam.

Incenderunt igni sanctuarium tuum : \* in terra polluerunt tabernaculum nominis tui.

emy hath done wickedly in the sanctuary.

And they that hate thee, have made their boasts in the midst of thy solemnity.

They set up their ensigns for signs, and they knew not ; both in the going out, and on the highest top.

As with axes in a wood of trees they have cut down at once the gates thereof ; with axe and hatchet they have brought it down.

They have set fire to thy sanctuary ; they have defiled the dwelling place of thy name on the earth.

Dixerunt in corde  
suo cognatio eorum  
simul: \* Quiescere  
faciamus omnes dies  
festos Dei a terra.

Signa nostra non  
vidimus, jam non  
est propheta: \* et  
nos non cognoscet  
amplius.

Usquequo Deus  
improperabit inimi-  
cus: \* irritat adver-  
sarius nomen tuum  
in finem?

Ut quid avertis  
manum tuam, et  
dexteram tuam, \*  
de medio sinu tuo  
in finem?

Deus autem rex  
noster ante sæcula,

They said in their  
heart, the whole  
kindred of them to-  
gether: Let us abol-  
ish all the festival  
days of God from  
the land.

Our signs we have  
not seen, there is  
now no prophet:  
and he will know  
us no more.

How long, O God!  
shall the enemy re-  
proach? is the ad-  
versary to provoke  
thy name for ever?

Why dost thou  
turn away thy hand:  
and thy right hand  
out of the midst of  
thy bosom for ever?

But God is our  
king before ages:  
he hath wrought  
salvation in the

\* operatus est salutem in medio terræ.

Tu confirmasti in virtute tua mare: \* contribulasti capita draconum in aquis.

Tu confregisti capita draconis: \* dedisti eum escam populis Æthiopum.

Tu dirupisti fontes, et torrentes: \* tu siccasti fluvios Ethan.

Tuus est dies, et tua est nox: \* tu fabricatus es auroram et solem.

Tu fecisti omnes terminos terræ: \*

midst of the earth.

Thou by thy strength didst make the sea firm: thou didst crush the heads of the dragons in the waters.

Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.

Thou hast broken up the fountains and the torrents: thou hast dried up the Ethan rivers.

Thine is the day, and thine is the night: thou hast made the morn and the sun.

Thou hast made all the borders of

æstatem et ver tu  
blasmasi ea.

Memor esto hu-  
jus, inimicus impro-  
peravit Domino : \*  
et populus insipiens  
incitavit nomen tu-  
um.

Ne tradas bestiis  
animas confitentes  
tibi, \* et animas  
pauperum tuorum  
ne obliviscaris in  
finem.

Respice in testa-  
mentum tuum : \*  
quia repleti sunt,  
qui obscurati sunt  
terræ domibus ini-  
quitatum.

Ne avertatur hu-  
milis factus con-  
fusus : \* pauper et

the earth : the sum-  
mer and the spring  
were formed by  
thee.

Remember this,  
the enemy hath re-  
proached the Lord ;  
and a foolish people  
hath provoked thy  
name.

Deliver not up to  
beasts the souls that  
confess to thee : and  
forget not to the end,  
the souls of thy  
poor.

Have regard to  
thy covenant : for  
they that are the ob-  
scure of the earth  
have been filled with  
dwellings of ini-  
quity.

Let not the hum-  
ble man be turned  
away with con-

inops laudabunt nomen tuum.

Exurge Deus, judica causam tuam : \* memor esto improperiorum tuorum, eorum quæ ab insipiente sunt tota die.

Ne obliviscaris voces inimicorum tuorum : \* superbia eorum, qui te oderunt, ascendit semper.

6 *Ant.* Exurge Domine, et judica causam meam.

*V.* Deus meus eripe me de manu peccatoris.

*R.* Et de manu contra legem agentis, et iniqui.

fusion ; the poor and needy shall praise thy name.

Arise, O God ! judge thy own cause : remember thy reproaches with which the foolish man hath reproached thee all the day.

Forget not the voices of thy enemies : the pride of them that hate thee ascendeth continually.

6 *Ant.* Arise, O Lord ! and judge my cause.

*V.* Deliver me, O my God ! out of the hand of the sinner.

*R.* And out of the hand of the transgressor of the law and the unjust.

Pater noster, *se-  
creto.*

Our Father, *pri-  
vately.*

#### FOURTH LESSON.

Ex Tractatu sancti  
Augustini Episco-  
pi super Psalmos.  
*In Psal. 54.*

From the treatise of  
Saint Augustin,  
the Bishop, on the  
Psalms. *On the  
54th Psalm.*

Exaudi Deus ora-  
tionem meam, et ne  
despexeris deprecā-  
tionem meam : in-  
tende mihi, et ex-  
audi me. Satagentis,  
solliciti, in tribula-  
tione positi. verba  
sunt ista. Orat  
multa patiens, de  
malo liberari deside-  
rans. Superest ut  
videamus in quo  
malo sit ; et cum  
dicere cœperit, ag-  
noscamus ibi nos  
esse : ut communi-

Hear, O God ! my  
prayer, and despise  
not my supplication :  
be attentive to me,  
and hear me. These  
are the words of a  
man in trouble, so-  
licitude, and afflic-  
tion. He prays in  
his great sufferings,  
desiring to be freed  
from some evil. Let  
us now see what evil  
he lies under ; and  
having told us, let  
us acknowledge our-  
selves in it ; that by

cata tribulatione, jungamus orationem. Contristatus sum, inquit, in exercitatione mea, et conturbatus sum. Ubi contristatus? ubi conturbatus? In exercitatione mea, inquit. Homines malos, quos patitur, commemoratus est: eandemque passionem malorum hominum, exercitationem suam dixit. Ne putetis gratis esse malos in hoc mundo, et nihil boni de illis agere Deum. Omnis malus aut ideo vivit, ut corrigatur; aut ideo vivit, ut per illum bonus exerceatur.

*R.* Amicus meus

partaking of the affliction, we may join in his prayer. I am grieved in my exercise, says he, and am troubled. Where is he grieved? where is he troubled? He says: In my exercise. He speaks of the wicked men, whom he suffers, and calls such sufferings of wicked men, his exercise. Think not that the wicked are in this world for nothing, and that God does no good with them. Every wicked man lives, either to amend his life or to exercise the good.

*R.* The sign by



osculi me tradidit signo: quem osculatus fuero, ipse est, tenete eum. Hoc malum fecit signum, qui per osculum adimplevit homicidium. \* Infelix prætermisit pretium sanguinis, et in fine laqueo se suspendit.

V. Bonum erat ei, si natus non fuisset homo ille. \* Infelix prætermisit.

which my friend betrayed me was a kiss: whomsoever I shall kiss, that is he: hold him fast. He that committed murder by a kiss, gave this wicked sign. \* The unhappy wretch returned the price of blood, and in the end hanged himself.

V. It were better for that man, if he had not been born. \* The unhappy wretch.

### FIFTH LESSON.

Utinam ergo qui nos modo exercent, convertantur et nobiscum exerceantur: tamen quamdiu ita sunt ut exerceant,

Would to God, then, they that now exercise us, were converted and exercised with us; but let us not hate them,

non eos oderimus; quia in eo quod malus est quis eorum, utrum usque in finem perseveraturus sit ignoramus. Et plerumque, cum tibi videris odisse inimicum, fratrem odisti, et nescis. Diabolus, et angeli ejus in Scripturis sanctis manifestati sunt nobis, quod ad ignem æternum sint destinati. Ipsorum tantum desperanda est correctio, contra quos habemus occultam luctam; ad quam luctam nos armat Apostolus, dicens: Non est nobis colluctatio adversus carnem et sanguinem; id est,

though they continue to exercise us: for we know not whether they will persevere to the end in their wickedness. And many times, when you imagine that you hate your enemy, it is your brother you hate, though you are ignorant of it. The Holy Scriptures plainly show us, that the devil and his angels are doomed to eternal fire. It is only their amendment we may despair of, with whom we wage an invisible war; for which the Apostle arms us, saying: Our conflict is not

non adversus homines, quos videtis, sed adversus principes, et potestates, et rectores mundi, tenebrarum harum. Ne forte cum dixisset, mundi, intelligeres dæmones esse rectores cœli et terræ. Mundi dixit, tenebrarum harum; mundi dixit, amatorum mundi; mundi dixit, impiorum et iniquorum: mundi dixit, de quo dicit Evangelium: Et mundus cum non cognovit.

with flesh and blood, that is, not with the men you see before your eyes, but with the princes, and powers, and rulers of the world, of this darkness. And lest by his saying of the world, you might think perhaps that the devils are the rulers of heaven and earth, he added, of this darkness. By the world, then, he meant the lovers of the world; by the world, he meant the impious and the wicked; by the world, he meant that which the gospel speaks of: And the world knew him not.

*R.* Judas, mercator pessimus, osculo petiit Dominum: ille ut agnus innocens non negavit Judæ osculum: \* Denariorum numero Christum Judæis tradidit.

*V.* Melius illi erat, si natus non fuisset. \* Denariorum.

*R.* The wicked merchant, Judas, kissed the Lord; he, like an innocent lamb, refused not the kiss to Judas. For a few pence, he delivered Christ to the Jews.

*V.* It were better for that man if he had not been born. \* For a few pence.

### SIXTH LESSON.

Quoniam vidi iniquitatem, et contradictionem in civitate. Attende gloriam crucis ipsius. Jam in fronte regum crux illa fixa est, cui inimici insultaverunt. Effectus probavit virtutem: domuit orbem non ferro, sed

For I have seen injustice and strife in the city. See the glory of the cross. That cross that was the derision of his enemies, is now placed on the foreheads of kings. The effect is a proof of his power; he con-

ligno. Lignum crucis contumeliis dignum visum est inimicis, et ante ipsum lignum stantes caput agitabant, et dicebant: Si Filius Dei est, descendat de cruce. Extendebat ille manus suas ad populum non credentem, et contradicentem. Si enim justus est qui ex fide vivit, iniquus est qui non habet fidem. Quod ergo hic ait iniquitatem, perfidiam intellige. Videbat ergo Dominus in civitate iniquitatem et contradictionem, et extendebat manus suas ad populum non credentem, et contradicentem; et

quered the world, not by the sword. but by the wood. The wood of the cross was thought a subject of scorn by his enemies, who as they stood before it, shook their heads and said: If he is the Son of God, let him come down from the cross. He stretched forth his hands to an unbelieving and seditious people. For if he is just that lives by faith, he is unjust that hath not faith. By injustice then, here you must understand infidelity. The Lord, therefore, saw injustice and strife in the

tamen et ipsos expectans dicebat : Pater, ignosce illis, quia nesciunt quid faciunt.

*R.* Unus ex discipulis meis tradet me hodie: vae illi per quem tradar ego; \* Melius illi erat, si natus non fuisset.

*V.* Qui intingit mecum manum in paropside, hic me traditurus est in manus peccatorum. \* Melius illi. Unus ex discipulis, etc.

city, and stretched forth his hands to an unbelieving and seditious people; and yet, he waited for them too, saying: Father! forgive them, for they know not what they do.

*R.* One of my disciples will this day betray me: woe to him by whom I shall be betrayed. \* It were better for that man if he had not been born.

*V.* He that dip-peth his hand with me in the dish, the same shall betray me into the hands of sinners. \* It were. One of my disciples, etc.

## THIRD NOCTURN.

*Ant.* Dixi iniquis: *Ant.* I said to the  
 Nolite loqui adver- wicked: Speak not  
 sus Deum iniquita- iniquity against  
 tem. God.

## PSALM 74.

Confitebimur tibi We will praise  
 Deus: \* confitebi- thee, O God! we will  
 mur, et invocabimus praise, and we will  
 nomen tuum. call upon thy name.

Narrabimus mira- We will relate thy  
 bilia tua: \* cum ac- wondrous works:  
 cepero tempus, ego when I shall take a  
 justitias judicabo. time, I will judge  
 justices.

Liquefacta est ter- The earth is melt-  
 ra, et omnes qui ha- ed, and all that dwell  
 bitant in ea: \* ego therein; I have es-  
 confirmavi columnas tablished the pillars  
 ejus. thereof.

Dixi iniquis: No- I said to the wick-  
 lite inique agere; \* ed: Do not act wick-  
 et delinquentibus: edly: and to the sin-  
 Nolite exaltare ner: Lift not up the  
 cornu. horn.

Nolite extollere in altum cornu vestrum : \* nolite loqui adversus Deum iniquitatem.

Quia neque ab oriente, neque ab occidente, neque a desertis montibus : \* quoniam Deus judex est.

Hunc humiliat, et hunc exaltat : \* quia calix in manu Domini, vini meri plenus misto.

Et inclinavit ex hoc in hoc : verumtamen fœx ejus non est exinanita : \* bibent omnes peccatores terræ.

Ego autem annun-

Lift not up your horn on high ; speak not iniquity against God.

For neither from the east, nor from the west, nor from the desert hills ; for God is the judge.

One he putteth down, and another he lifteth up : for in the hand of the Lord there is a cup of strong wine, full of mixture.

And he hath poured it out from this to that ; but the dregs thereof are not emptied ; all the sinners of the earth shall drink.

But I will declare for ever ; I will sing



tiabo in sæculum : \* to the God of Jacob.  
cantabo Deo Jacob.

Et omnia cornua And I will break  
peccatorum confrin- all the horns of sin-  
gam : \* et exaltabun- ners ; but the horns  
tur cornua justi. of the just shall be  
exalted.

7 *Ant.* Dixi ini- 7 *Ant.* I said to  
quis : Nolite loqui the wicked : Speak  
adversus Deum ini- not iniquity against  
quitatem. God.

*Ant.* Terra tre- *Ant.* The earth  
muit et quievit, dum trembled and was  
exurgeret in iudicio still, when God arose  
Deus. in judgment.

## PSALM 75.

Notus in Judæa In Judea God is  
Deus : \* in Israel known, his name is  
magnum nomen great in Israel.  
ejus.

Et factus est in And his place is  
pace locus ejus : \* in peace, and his  
et habitatio ejus in abode in Sion.  
Sion.

Ibi confregit po- There hath he

tentias arcuum, \*  
scutum, gladium, et  
bellum.

Illuminans tu mirabiliter a montibus æternis : \* turbati sunt omnes insipientes corde.

Dormierunt somnum suum : \* et nihil invenerunt omnes viri divitiarum in manibus suis.

Ab increpatione tua Deus Jacob : \* dormitaverunt qui ascenderunt equos.

Tu terribilis es, et quis resistet tibi ? \* ex tunc ira tua.

De cœlo auditum fecisti judicium : \*

broken the powers of bows, the shield, the sword, and the battle.

Thou enlightenest wonderfully from the everlasting hills: all the foolish of heart were troubled.

They have slept their sleep: and all the men of riches have found nothing in their hands.

At thy rebuke, O God of Jacob ! they have all slumbered that mounted on horseback.

Thou art terrible, and who shall resist thee ? from that time thy wrath.

Thou hast caused judgment to be heard from heaven :

terra tremuit et quievit.

Cum exurgeret in iudicium Deus, \* ut salvos faceret omnes mansuetos terræ.

Quoniam cogitatio hominis confitebitur tibi: \* et reliquiae cogitationis diem festum agent tibi.

Vovete, et reddite Domino Deo vestro: \* omnes qui in circuitu ejus affertis munera.

Terribili et ei qui affert spiritum principum, \* terribili apud reges terræ.

8 *Ant.* Terra tremuit et quievit, dum

the earth trembled and was still.

When God arose in judgment, to save all the meek of the earth.

For the thought of man shall give praise to thee; and the remainders of the thought shall keep holy day to thee.

Vow ye, and pay to the Lord, your God; all you that round about him bring presents.

To him that is terrible, even to him who taketh away the spirit of princes, to the terrible with the kings of the earth.

8. *Ant.* The earth trembled and was

exurgeret in iudicio  
Deus.

*Ant.* In die tribu-  
lationis meæ, Deum  
exquisivi manibus  
meis.

still, when God arose  
in judgment.

*Ant.* In the day  
of my tribulation, I  
sought God, with  
my hands lifted up  
to him.

PSALM 76.

Voce mea ad Do-  
minum clamavi : \*  
voce mea ad Deum,  
et intendit mihi.

I cried to the  
Lord with my voice:  
to God with my  
voice, and he gave  
ear to me.

In die tribulatio-  
nis meæ Deum exqui-  
sivi, manibus meis  
nocte contra eum : \*  
et non sum decep-  
tus.

In the day of my  
trouble, I sought  
God, with my hands  
lifted up to him in  
the night ; and I  
was not deceived.

Renuit consolari  
anima mea, \* me-  
mor fui Dei, et de-  
lectatus sum, et ex-  
ercitatus sum : et  
deficit spiritus meus.

My soul refused  
to be comforted ; I  
remembered God,  
and was delighted,  
and was exercised.  
and my spirit  
swooned away.

Anticipaverunt  
vigilias oculi mei : \*  
turbatus sum, et  
non sum locutus.

Cogitavi dies an-  
tiquos : \* et annos  
æternos in mente  
habui.

Et meditatus sum  
nocte cum corde  
meo, \* et exercita-  
bar, et scopebam  
spiritum meum.

Numquid in æter-  
num projiciet Deus :  
\* aut non apponet  
ut complacitior sit  
adhuc ?

Aut in finem mi-  
sericordiam suam  
abscindet, \* a gene-  
ratione in generatio-  
nem ?

Aut obliviscetur  
misereri Deus ? \*

My eyes prevented  
the watches ; I was  
troubled, and I  
spoke not.

I thought upon  
the days of old : and  
I had in my mind  
the eternal years.

And I meditated  
in the night with  
mine own heart :  
and I was exercised,  
and I swept my  
spirit.

Will God then  
cast off for ever ?  
or will he never be  
more favorable  
again ?

Or will he cut off  
his mercy for ever,  
from generation to  
generation ?

Or will God forget  
to show mercy ? or

aut continebit in  
ira sua misericordias  
suas ?

Et dixi: Nunc  
coepi: \* hæc muta-  
tio dexteræ Excelsi.

Memor fui ope-  
rum Domini: \* quia  
memor ero ab initio  
mirabilium tuorum.

Et meditabor in  
omnibus operibus  
tuis: \* et in adin-  
ventionibus tuis ex-  
ercebor.

Deus, in sancto  
via tua: quis Deus  
magnus sicut Deus  
noster? \* tu es Deus  
qui facis mirabilia.

Notam fecisti in  
populis virtutem tu-

will he in his anger  
shut up his mer-  
cies?

And I said: Now  
have I begun: this  
is the change of the  
right hand of the  
Most High.

I remembered the  
works of the Lord:  
for I will be mind-  
ful of thy wonders  
from the beginning.

And I will medi-  
tate on all the  
works, and will be  
employed in thy in-  
ventions.

Thy way, O God!  
is in the holy place:  
who is the great  
God like our God?  
Thou art the God  
that dost wonders.

Thou hast made  
thy power known

am : \* redemisti in  
brachio tuo populum  
tuum, filios Jacob et  
Joseph.

Viderunt te aquæ,  
Deus, viderunt te  
aquæ : \* et timue-  
runt, et turbatæ  
sunt abyssi.

Multitudo sonitus  
aquarum : \* vocem  
dederunt nubes.

Etenim sagittæ  
tuæ transeunt : \*  
vox tonitruï tui in  
rota.

Illuxerunt corus-  
cationes tuæ orbi  
terræ : \* commota  
est, et contremuit  
terra.

In mari via tua,

amongst the na-  
tions : with thy arm  
thou hast redeemed  
thy people, the chil-  
dren of Jacob, and  
of Joseph.

The waters saw  
thee, O God ! the  
waters saw thee ;  
and they were afraid  
and the depths were  
troubled.

Great was the  
noise of the waters ;  
the clouds sent out  
a sound.

For thy arrows  
pass ; the voice of  
thy thunder is a  
wheel.

Thy lightnings  
enlightened the  
world ; the earth  
shook, and trem-  
bled.

Thy way is in the

et semitæ tuæ in  
aquis multis: \* et  
vestigia tua non  
cognoscentur.

Deduxisti sicut  
oves populum tuum,  
\* in manu Moysi et  
Aaron.

9 *Ant.* In die tri-  
bulationis meæ, De-  
um exquisivi mani-  
bus meis.

V. Exurge Domi-  
ne.

R. Et judica cau-  
sam meam.

Pater noster, *se-  
creto.*

sea, and thy paths  
in many waters;  
and thy footsteps  
shall not be known.

Thou hast con-  
ducted thy people  
like sheep, by the  
hand of Moses and  
Aaron.

9 *Ant.* In the day  
of my trouble I  
sought God with  
my hands lifted up  
to him.

V. Arise, O Lord!

R. And judge my  
cause.

Our Father, *pri-  
vately.*

#### SEVENTH LESSON.

De Epistola prima  
beati Pauli Apos-  
toli ad Corinthios.  
*Cap. xi.*

Out of the first  
Epistle of Saint  
Paul the Apostle,  
to the Corin-  
thians. *Chap. xi.*



Hoc autem præcipio, non laudans quod non in melius, sed in deterius convenitis. Primum quidem convenientibus vobis in ecclesiam, audio scissuras esse inter vos, et ex parte credo. Nam oportet et hæreses esse, ut et qui probati sunt, manifesti fiant in vobis. Convenientibus ergo vobis in unum, jam non est Dominicam cœnam manducare: unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad man-

Now this I ordain; not praising you, that you come together not for the better, but for the worse. For first of all I hear that when you come together in the church, there are divisions among you, and in part I believe it. For there must be also heresies; that they also, who are approved, may be made manifest among you. When you come together therefore into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one in-

ducendum et bibendum? Aut ecclesiam Dei contemnitis, et confunditis eos qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo.

*R.* Eram quasi agnus innocens: ductus sum ad immolandum, et nesciebam: consilium fecerunt inimici mei adversum me, dicentes: \* Venite, mittamus lignum in panem ejus, et eradamus eum de terra viventium.

*V.* Omnes inimici mei adversum me

deed is hungry, and another is drunk. What! have you not houses to eat and to drink in? Or despise ye the church of God; and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

*R.* I was like an innocent lamb; I was led to be sacrificed, and I knew it not: my enemies conspired against me, saying: Come, let us put wood on his bread, and cut him off from the land of the living.

*V.* All my enemies contrived evils to

cogitabant mala mihi: verbum iniquum mandaverunt adversum me, dicentes: \* Venite, etc.

me; they determined against me an unjust word, saying: Come, etc.

### EIGHTH LESSON.

Ego enim accepi a Domino quod et tradidi vobis, quoniam Dominus Jesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit, et dixit: Accipite, et manducate: hoc est corpus meum, quod pro vobis tradetur: hoc fregit in meam commemorationem. Similiter et calicem, quoniam et ipsam cœnavit, et dixit: Hic calix novi testamenti

For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he

tum est in meo sanguine. Hoc facite, quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat.

*R.* Una hora non potuistis vigilare mecum, qui exhortabamini mori pro me? \* Vel Judam non videtis, quomodo non dormit, sed festinat tradere me Judæis?

*V.* Quid dormitis? surgite et orate, ne

had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come.

*R.* Could you not watch one hour with me, you that were resolved to die for me? Or do you not see Judas, how he sleeps not, but makes haste to betray me to the Jews?

*V.* Why do ye sleep? Arise and

intretis in tentationem. \* Vel Judam, etc.

pray, that ye enter not into temptation. Or do ye not see, etc.

## NINTH LESSON.

Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo, et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos

Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many

dijudicaremur, non utique judicaremur. Dum judicamur autem, a Domino corripimur, ut non cum hoc mundo damnemur. Itaque, fratres mei, cum convenitis ad manducandum, invicem expectate. Si quis esurit, domi manducet; ut non in iudicium conveniatis. Cetera autem, cum venero disponam.

*R.* Seniores populi consilium fecerunt,  
\* Ut Jesum dolo

infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord; that we be not condemned with this world. Wherefore, my brethren! when you come together to eat, wait for one another. If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

*R.* The ancients of the people consulted together that

cenerent, et occiderent; cum gladiis et fustibus exierunt tanquam ad latronem.

V. Collegerunt Pontifices et Pharisæi concilium, \* Ut Jesum, etc. Seniores, etc.

by subtilty they might apprehend Jesus and put him to death: they went out with swords and clubs as against a robber.

V. The Priests and Pharisees held a council, how they might, etc. The ancients, etc.

### THE LAUDS.

*Ant.* Justificeris Domine in sermonibus tuis, et vincas cum judicaris.

*Ant.* That thou mayest be justified, O Lord! in thy words, and mayest overcome, when thou art judged.

### PSALM 50.

Miserere mei, Deus, \* secundum magnam misericordiam tuam.

Have mercy on me, O God! according to thy great mercy.

Et secundum multitudinem miserationum tuarum, \* dele iniquitatem meam.

Amplius lava me ab iniquitate mea : \* et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco : \* et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci : \* ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum : \* et in peccatis concepit me mater mea.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee ; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities : and in sins did my mother conceive me.



Ecce enim veritatem dilexisti : \* incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hysopo, et mundabor : \* lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiā : \* et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis : \* et omnes iniquitates meas dele.

Cor mundum crea in me, Deus : \* et

For behold thou hast loved truth : the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hysop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness ; and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God !

spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua : \* et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiā salutaris tui : \* et spiritu principali confirma me.

Docebo iniquos vias tuas : \* et impii ad te convertentur.

Libera me de sanguinibus Deus, Deus salutis meæ : \* et exultabit lingua mea justitiā tuam.

Domine, labia mea aperies : \* et os meum annuntiabit laudem tuam.

Quoniam si volu-

and renew a right spirit within my bowels.

Cast me not away from thy face ; and take not thy holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways : and the wicked shall be converted to thee.

Deliver me from blood, O God ! thou God of my salvation, and my tongue shall extol thy justice.

O Lord ! thou wilt open my lips : and my mouth shall declare thy praise.

For if thou hadst

isses sacrificium, dedissem utique : \* holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus : \* cor contritum et humiliatum Deus non despicies.

Benigne fac Domine in bona voluntate tua Sion : \* ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta : \* tunc imponent super altare tuum vitulos.

10 *Ant.* Justificeris Domine in sermo-

desired sacrifice, I would indeed have given it : with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit ; a contrite and humbled heart, O God ! thou wilt not despise.

Deal favorably, O Lord ! in thy good will with Sion : that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings : then shall they lay calves upon thy altar.

10. *Ant.* That thou mayest be justified, O Lord ! in thy

nibus tuis, et vincas  
cum judicaris.

*Ant.* Dominus  
tanquam ovis ad vic-  
timam ductus est, et  
non aperuit os suum.

words, and mayest  
overcome, when thou  
art judged.

*Ant.* The Lord was  
led like a sheep to  
the slaughter, and  
he opened not his  
mouth.

### PSALM 89.

Domine refugium  
factus es nobis. \* a  
generatione in gene-  
rationem.

Priusquam mon-  
tes fierent, aut for-  
maretur terra et or-  
bis : \* a sæculo et  
usque in sæculum tu  
es Deus.

Lord ! thou hast  
been our refuge,  
from generation to  
generation.

Before the moun-  
tains were made, or  
the earth and the  
world were formed ;  
from eternity and  
to eternity, thou art  
God.

Ne avertas homi-  
nem in humilitatem :  
\* et dixisti : Con-  
vertimini filii homi-  
num.

Turn not man  
away to be brought  
low ; and thou hast  
said : Be converted,  
O ye sons of men !

Quoniam mille anni ante oculos tuos,  
\* tanquam dies hesternæ quæ præteriit.

Et custodia in nocte, \* quæ pro nihilo habentur, eorum anni erunt.

Mane sicut herba transeat, mane floreat, et transeat: \* vespere decidat, induret, et arescat.

Quia defecimus in ira tua: \* et in furore tuo turbati sumus.

Posuisti iniquitates nostras in con-

For a thousand years in thy sight are but as yesterday which is past and gone.

And as a watch in the night; as things that are counted nothing, so shall their years be.

In the morning, man shall grow up like grass: in the morning he shall flourish, and pass away; in the evening he shall fall, grow dry, and wither.

For in thy wrath we are quickly consumed, and are troubled in thy indignation.

Thou hast set our iniquities before thy

spectu tuo : \* sæculum nostrum in illuminatione vultus tui.

Quoniam omnes dies nostri defecerunt : \* et in ira tua defecimus.

Anni nostri sicut aranea meditabuntur : \* dies annorum nostrorum in ipsis, septuaginta anni.

Si autem in potentatibus, octoginta anni : \* et amplius eorum, labor et dolor.

Quoniam supervenit mansuetudo : \* et corripiemur.

Quis novit potestatem iræ tuæ : \* et

eyes, our life in the light of thy countenance.

For all our days are spent ; and in thy wrath we have fainted away.

Our years shall be considered as a spider ; the days of our years in them are threescore and ten years.

But if in the strong, they be fourscore years ; and what is more of them is labor and sorrow.

For mildness is come upon us ; and we shall be corrected.

Who knoweth the power of thy anger :

præ timore tuo iram  
tuam dinumerare ?

Dexteram tuam  
sic notam fac : \* et  
eruditos corde in sa-  
pientia.

Convertere Domi-  
ne usquequo ? \* et  
deprecabilis esto su-  
per servos tuos.

Repleti sumus  
mane misericordia  
tua : \* et exultavi-  
mus, et delectati su-  
mus omnibus diebus  
nostris.

Lætati sumus pro  
diebus quibus nos  
humiliasti : \* annis,  
quibus vidimus  
mala.

Respice in servos  
tuos, et in opera tua :  
\* et dirige filios  
eorum.

and for thy fear can  
number thy wrath ?

So make thy right  
hand known : and  
make us learned in  
heart, in wisdom.

Return, O Lord !  
how long ? and be  
entreated in favor of  
thy servants.

We are filled in  
the morning with  
thy mercy : and we  
have rejoiced, and  
are delighted all our  
days.

We have rejoiced  
for the days in which  
thou hast humbled  
us : for the years in  
which we have seen  
evils.

Look upon thy  
servants, and upon  
their works : and  
direct their children.

Et sit splendor  
Domini Dei nostri  
super nos, et opera  
manuum nostrarum  
dirige super nos: \*  
et opus manuum nos-  
trarum dirige.

11 *Ant.* Dominus  
tanquam ovis ad vic-  
timam ductus est,  
et non aperuit os  
suum.

*Ant.* Contritum  
est cor meum in me-  
dio mei, contremue-  
runt omnia ossa mea.

And let the bright-  
ness of the Lord, our  
God, be upon us ;  
and direct thou the  
works of our hands  
over us ; yea, the  
work of our hands  
do thou direct.

11 *Ant.* The Lord  
was led like a sheep  
to the slaughter, and  
he opened not his  
mouth.

*Ant.* My heart is  
broken within me,  
all my bones trem-  
ble.

### PSALM 62.

Deus, Deus meus,  
\* ad te de luce vigilo.

Sitivit in te ani-  
ma mea, \* quam  
multipliciter tibi ca-  
ro mea.

O God, my God !  
to thee do I watch  
at break of day.

For thee my soul  
hath thirsted ; for  
thee my flesh, O how  
many ways !



In terra deserta,  
et invia, et in aquo-  
sa: \* sic in sancto  
apparui tibi, ut vi-  
derem virtutem tu-  
am, et gloriam  
tuam.

Quoniam melior  
est misericordia tua  
super vitas: \* labia  
mea laudabunt te.

Sic benedicam te  
in vita mea: \* et in  
nomine tuo levabo  
manus meas.

Sicut adipe et  
pinguedine replea-  
tur anima mea: \* et  
labiis exultationis  
laudabit os meum.

Si memor fui tui  
super stratum  
meum, in matutinis

In a desert land,  
and where there is  
no way, and no wa-  
ter: so in the sanc-  
tuary have I come  
before thee, to see  
thy power and thy  
glory.

For thy mercy is  
better than lives:  
thee my lips shall  
praise.

Thus will I bless  
thee all my life long:  
and in thy name I  
will lift up my  
hands.

Let my soul be  
filled as with mar-  
row and fatness:  
and my mouth shall  
praise thee with joy-  
ful lips.

If I have remem-  
bered thee upon my  
bed, I will meditate

meditabor in te: \*  
quia fuisti adjutor  
meus.

Et in velamento  
alarum tuarum ex-  
ultabo: adhæsit ani-  
ma mea post te: \*  
me suscepit dextera  
tua.

Ipsi vero in vanum  
quæsierunt animam  
meam, introibunt in  
inferiora terræ: \*  
tradentur in manus  
gladii, partes vulpi-  
um erunt.

Rex vero lætabi-  
tur in Deo, lauda-  
buntur omnes qui  
jurant in eo: \* quia

on thee in the  
morning: because  
thou hast been my  
helper.

And I will rejoice  
under the covert of  
thy wings: my soul  
hath stuck close to  
thee: thy right hand  
hath received me.

But they have  
sought my soul in  
vain, they shall go  
into the lower parts  
of the earth: they  
shall be delivered  
into the hands of  
the sword; they  
shall be the por-  
tions of foxes.

But the king  
shall rejoice in God:  
all they shall be  
praised that swear  
by him: because the  
mouth is stopped of

obstructum est os them that speak  
loquentium iniqua. wicked things.

## PSALM 66.

Deus misereatur May God have  
nostri, et benedicat mercy on us, and  
nobis : \* illuminet bless us : may he  
vultum suum super cause the light of  
nos, et misereatur his countenance to  
nostri. shine upon us, and  
may he have mercy  
on us.

Ut cognoscamus That we may  
in terra viam tuam : know thy way upon  
\* in omnibus gen- earth, thy salvation  
tibus salutare in all nations.  
tuum.

Confiteantur tibi Let people confess  
populi Deus : \* con- to thee, O God ! let  
fiteantur tibi populi all people give praise  
omnes. to thee.

Lætentur et exul- Let the nations be  
tent gentes : \* quo- glad and rejoice ;  
niam judicas popu- for thou judgest the  
los in æquitate, et peoples with justice,  
and directest the

gentes in terra dirigis.

Confiteantur tibi populi Deus, confiteantur tibi populi omnes : \* terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat nos Deus : \* et metuant eum omnes fines terræ.

12 *Ant.* Contritum est cor meum in medio mei, contremuerunt omnia ossa mea.

*Ant.* Exhortatus es in virtute tua, et in refectione sancta tua Domine.

nations upon earth.

Let the peoples, O God ! confess to thee, let all the peoples give praise to thee. The earth hath yielded her fruit.

May God, our own God, bless us : may God bless us : and all the ends of the earth fear him.

12 *Ant.* My heart is broken within me, all my bones tremble.

*Ant.* Thou hast encouraged us with thy power and thy holy refreshment, O Lord !

CANTICLE OF MOSES. *Exod. xv.*

Cantemus Domi-  
no; gloriose enim  
magnificatus est: \*  
equum et ascenso-  
rem dejecit in mare.

Fortitudo mea et  
laus mea Dominus,  
\* et factus est mihi  
in salutem.

Iste Deus meus et  
glorificabo eum: \*  
Deus patris mei, et  
exaltabo eum.

Dominus quasi vir  
pugnator, omni-  
potens nomen ejus. \*  
Currus Pharaonis,  
et exercitum ejus  
projecit in mare.

Electi principes  
ejus submersi sunt

Let us sing to the  
Lord; for he is glo-  
riously magnified;  
the horse and its  
rider he hath thrown  
into the sea.

The Lord is my  
strength and my  
praise; and he is  
become a salvation  
to me.

He is my God,  
and I will glorify  
him; the God of my  
father, and I will  
exalt him.

The Lord is like  
a man of war, Al-  
mighty is his name.  
Pharao's chariots,  
and his army he  
hath cast into the  
sea.

His chosen cap-  
tains are drowned in

in mari rubro : \*  
 abyssi operuerunt  
 eos, descenderunt in  
 profundum quasi  
 lapis.

Dextera tua Do-  
 mine magnificata est  
 in fortitudine ; dex-  
 tera tua Domine per-  
 cussit inimicum : \*  
 et in multitudine  
 gloriæ tuæ deposu-  
 isti adversarios tuos.

Misisti iram tuam,  
 quæ devoravit eos  
 sicut stipulam. \* Et  
 in spiritu furoris tui  
 congregatæ sunt  
 aquæ.

Stetit unda fluens,  
 \* congregatæ sunt

the Red Sea ; the  
 depths have covered  
 them ; they are sunk  
 to the bottom like a  
 stone.

Thy right hand,  
 O Lord ! is magni-  
 fied in strength ;  
 thy right hand, O  
 Lord ! hath slain  
 the enemy. And in  
 the multitude of  
 thy glory, thou hast  
 put down the adver-  
 saries.

Thou hast sent  
 thy wrath, which  
 hath devoured them  
 like stubble. And  
 by the blast of thy  
 anger the waters  
 were gathered to-  
 gether.

The flowing water  
 stood, the depths  
 were gathered to-

abyssi in medio mari.

Dixit inimicus: Persequar et comprehendam, \* dividam spolia, implebitur anima mea.

Evaginabo gladium meum, \* interficiet eos manus mea.

Flavit spiritus tuus, et operuit eos mare: \* submersi sunt quasi plumbum in aquis vehementibus.

Quis similis tui in fortibus Domine? \* quis similis tui, magnificus in sanctitate, terribilis atque laudabilis, faciens mirabilia?

Extendisti manum tuam, et devoravit

gether in the midst of the sea.

The enemy said: I will pursue, and overtake: I will divide the spoils: my soul shall have its fill.

I will draw my sword; my hand shall slay them.

Thy wind blew, and the sea covered them; they sunk as lead in the mighty waters.

Who is like thee among the strong, O Lord! who is like to thee, glorious in holiness, terrible and praiseworthy, doing wonders?

Thou stretchedst forth thy hand, and

eos terra. \* Dux  
fuisti in misericordia  
tua populo quem  
redemisti.

Et portasti eum  
in fortitudine tua, \*  
ad habitaculum  
sanctum tuum.

Ascenderunt po-  
puli, et irati sunt : \*  
dolores obtinuerunt  
habitatores Philis-  
thiim.

Tunc conturbati  
sunt principes  
Edom, robustos  
Moab obtinuit tre-  
mor : \* obriguerunt  
omnes habitatores  
Chanaan.

Irruat super eos  
formido et pavor, \*  
in magnitudine  
brachii tui.

the earth swallowed  
them. In thy mercy  
thou hast been a  
leader to the people,  
which thou hast re-  
deemed.

And in thy  
strength, thou hast  
carried them to thy  
holy habitation.

Nations rose up,  
and were angry ;  
sorrow took hold on  
the inhabitants of  
Philistim.

Then were the  
princes of Edom  
troubled, trembling  
seized on the stout  
men of Moab ; and  
all the inhabitants  
of Chanaan became  
stiff.

Let fear and dread  
fall upon them in  
the greatness of thy  
arm.



Fiant immobiles  
quasi lapis, donec  
pertranseat populus  
tuus Domine: \*  
donec pertranseat  
populus tuus iste,  
quem possedisti.

Introduces eos. et  
plantabis in monte  
hæreditatis tuæ, \*  
firmissimo habita-  
culo tuo quod opera-  
tus es Domine.

Sanctuarium  
tuum Domine, quod  
firmaverunt manus  
tuæ: \* Dominus  
regnabit in æter-  
num, et ultra.

Ingressus est enim  
eques Pharaon cum  
curribus et equiti-  
bus ejus in mare: \*

Let them become  
immovable as a  
stone, until thy peo-  
ple, O Lord! pass  
by; until this thy  
people pass by,  
which thou hast  
possessed.

Thou shalt bring  
them in, and plant  
them in the moun-  
tain of thy inheri-  
tance, in thy most  
firm habitation,  
which thou hast  
made, O Lord!

Thy sanctuary, O  
Lord! which thy  
hands have estab-  
lished; the Lord  
shall reign for ever  
and ever.

For Pharaon went  
in on horseback;  
with his chariots,  
and horsemen into

et reduxit super eos  
Dominus aquas ma-  
ris.

Filii autem Israel  
ambulaverunt per  
siccum \* in medio  
ejus.

13 *Ant.* Exhorta-  
tus es in virtute tua,  
et in refectione  
sancta tua Domine.

*Ant.* Oblatus est  
quia ipse voluit, et  
peccata nostra ipse  
portavit.

the sea; and the  
Lord brought back  
upon them the  
waters of the sea.

But the children  
of Israel walked on  
dry ground in the  
midst thereof.

13 *Ant.* Thou  
hast encouraged us  
with thy power and  
thy holy refresh-  
ments, O Lord!

*Ant.* He was of-  
fered because it was  
his own will, and he  
himself hath carried  
our sins.

### PSALM 148.

Laudate Domi-  
num de coelis: \*  
laudate eum in ex-  
celsis.

Laudate eum om-  
nes Angeli ejus: \*

Praise ye the  
Lord from the hea-  
vens: praise he him  
in the high places.

Praise ye him, all  
his Angels: praise

laudate eum omnes  
virtutes ejus.

Laudate eum sol  
et luna : \* laudate  
eum omnes stellæ et  
lumen.

Laudate eum cœli  
cœlorum : \* et aquæ  
omnes quæ super  
cœlos sunt, laudent  
nomen Domini.

Quia ipse dixit, et  
facta sunt : \* ipse  
mandavit, et creata  
sunt.

Statuit ea in æter-  
num, et in sæculum  
sæculi : \* præceptum  
posuit, et non præ-  
teribit.

Laudate Domi-  
num de terra : \* dra-  
cones, et omnes  
abyssi.

ye him, all his  
hosts !

Praise ye him, O  
sun and moon !  
praise him, all ye  
stars, and light !

Praise him, ye  
heavens of heavens !  
and let all the  
waters, that are  
above the heavens,  
praise the name of  
the Lord !

For he spoke, and  
they were made ; he  
commanded, and  
they were created.

He hath estab-  
lished them for ever,  
and for ages of ages :  
he hath made a de-  
cree, and it shall not  
pass away.

Praise the Lord  
from the earth, ye  
dragons, and all ye  
deeps !

Ignis, grando, nix,  
glacies, spiritus pro-  
cellarum : \* quæ  
faciunt verbum ejus.

Montes et omnes  
colles : \* ligna  
fructifera, et omnes  
cedri.

Bestiæ, et uni-  
versa pecora : \* ser-  
pentes, et volucres  
pennatæ.

Reges terræ, et  
omnes populi : \*  
principes, et omnes  
judices terræ.

Juvenes et vir-  
gines, senes cum  
junioribus laudent  
nomen Domini : \*  
quia exaltatum est  
nomen ejus solius.

Confessio ejus  
super cœlum et  
terram : \* et exal-

Fire, hail, snow,  
ice, stormy winds,  
which fulfil his  
word :

Mountains and all  
hills, fruitful trees  
and all cedars :

Beasts and all  
cattle ; serpents and  
feathered fowls :

Kings of the  
earth, and all peo-  
ples, princes and all  
judges of the earth :

Young men and  
maidens : let the old  
with the younger  
praise the name of  
the Lord : for his  
name alone is ex-  
alted.

The praise of him  
is above heaven and  
earth : and he hath

tavit cornu populi  
sui.

Hymnus omnibus  
sanctis ejus: \* filiis  
Israel, populo ap-  
propinquanti sibi.

exalted the horn of  
his people.

A hymn to all his  
saints; to the chil-  
dren of Israel, a  
people approaching  
to him.

# PSALM 149.

Cantate Domino  
canticum novum: \*  
laus ejus. in ecclesia  
sanctorum.

Lætetur Israel in  
eo, qui fecit eum: \*  
et filii Sion exultent  
in rege suo.

Laudent nomen  
ejus in choro: \* in  
tympano et psalterio  
psallant ei.

Quia beneplacitum  
est Domino in po-

Sing ye to the  
Lord a new canticle:  
let his praise be in  
the church of the  
saints.

Let Israel rejoice  
in him that made  
him: and let the  
children of Sion be  
joyful in their king.

Let them praise  
his name in choir:  
let them sing to him  
with the timbrel and  
the psaltery.

For the Lord is  
well pleased with his

pulo suo : \* et exaltabit mansuetos in salutem.

Exultabunt sancti in gloria : \* lætabuntur in cubilibus suis.

Exaltationes Dei in gutture eorum : \* et gladii ancipites in manibus eorum :

Ad faciendam vindictam in nationibus, \* increpationes in populis.

Ad alligandos reges eorum in compe-dibus : \* et nobiles eorum in manicis ferreis.

Ut faciant in eis iudicium conscriptum : \* gloria hæc est omnibus sanctis ejus.

people : and he will exalt the meek unto salvation.

The saints shall rejoice in glory : they shall be joyful in their beds.

The high praises of God shall be in their mouth : and two-edged swords in their hands :

To execute vengeance upon the nations, chastisements among the peoples :

To bind their kings with fetters, and their nobles with manacles of iron.

To execute upon them the judgment that is written : this glory is to all his saints.

## . PSALM 150.

Laudate Domi-  
num in sanctis ejus :  
\* laudate eum in fir-  
mamento virtutis  
ejus.

Laudate eum in  
virtutibus ejus : \*  
laudate eum secun-  
dum multitudinem  
magnitudinis ejus.

Laudate eum in  
sono tubæ : \* laudate  
eum in psalterio et  
cithara.

Laudate eum in  
tympano et choro : \*  
laudate eum in chor-  
dis et organo.

Laudate eum in  
cymbalis benesonan-  
tibus ; laudate eum  
in cymbalis jubi-  
lationis : \* omnis  
spiritus laudet Do-  
minum.

Praise ye the Lord  
in his holy places :  
praise ye him in the  
firmament of his  
power.

Praise ye him for  
his mighty acts :  
praise ye him accord-  
ing to the multitude  
of his greatness.

Praise him with  
sound of trumpet :  
praise him with psal-  
tery and harp.

Praise him with  
timbrel, and choir :  
praise him with  
strings and organs.

Praise him on  
high-sounding cym-  
bals : praise him on  
cymbals of joy : let  
every spirit praise  
the Lord.

14 *Ant.* Oblatus  
est quia ipse voluit,  
et peccata nostra  
ipse portavit.

*V.* Homo pacis  
meæ, in quo speravi.

*R.* Qui edebat panes  
meos, ampliavit  
adversum me sup-  
plantationem.

*Ant.* Traditor au-  
tem dedit eis sig-  
num, dicens: Quem  
osculatus fuero, ipse  
est, tenete eum.

14 *Ant.* He was  
offered, because it  
was his own will, and  
he himself hath car-  
ried our sins.

*V.* The man of  
my peace, in whom  
I trusted.

*R.* Who eat my  
bread, hath greatly  
supplanted me.

*Ant.* He that be-  
trayed him, gave  
them a sign, saying:  
Whomsoever I shall  
kiss, that is he, lay  
hold on him.

### CANTICLE OF ZACHARY. *Luke i.*

Benedictus Domi-  
nus Deus Israel, \*  
quia visitavit, et fe-  
cit redemptionem  
plebis suæ :

Blessed be the  
Lord God of Israel,  
because he hath vi-  
sited, and wrought  
the redemption of  
his people :



Et erexit cornu salutis nobis, \* in domo David pueri sui.

Sicut locutus est per os sanctorum, \* qui a sæculo sunt, prophetarum ejus.

Salutem ex inimicis nostris, \* et de manu omnium qui oderunt nos :

Ad faciendam misericordiam cum patribus nostris : \* et memorari testamenti sui sancti.

Jusjurandum, quod juravit ad Abraham patrem nostrum, \* daturum se nobis :

Ut sine timore, de manu inimicorum

And hath raised up a horn of salvation to us, in the house of David, his servant.

As he spoke by the mouth of his holy prophets, who are from the beginning.

Salvation from our enemies, and from the hand of all that hate us :

To perform mercy to our fathers ; and to remember his holy covenant.

The oath which he swore to Abraham, our father, that he would grant to us :

That being delivered from the hand of our enemies, we

nostrorum liberati,  
\* serviamus illi.

In sanctitate, et  
justitia coram ipso, \*  
omnibus diebus nos-  
tris.

Et tu puer, pro-  
pheta Altissimi vo-  
caberis: \* præibis  
enim ante faciem  
Domini parare vias  
ejus.

Ad dandam scien-  
tiam salutis plebi  
ejus: \* in remissio-  
nem peccatorum co-  
rum:

Per viscera mise-  
ricordiæ Dei nostri:  
\* in quibus visitavit  
nos, oriens ex alto:

Illuminare his, qui  
in tenebris et in um-

may serve him with-  
out fear.

In holiness and  
justice before him,  
all our days.

And thou, child,  
shalt be called the  
prophet of the High-  
est; for thou shalt  
go before the face of  
the Lord to prepare  
his ways;

To give knowledge  
of salvation to his  
people, unto the re-  
mission of their  
sins;

Through the bow-  
els of the mercy of  
our God; in which  
the Orient from on  
high, hath visited  
us;

To enlighten them  
that sit in darkness,

bra mortis sedent : \* and in the shadow of  
ad dirigendos pedes death ; to direct our  
nostros in viam pa- feet in the way of  
cis. peace.

*During the Benedictus, the six candles on the altar are extinguished one by one, so that the last candle may be put out at the last verse.*

15 *Ant.* Traditor 15 *Ant.* He that  
autem dedit eis sig- betrayed him gave  
num, dicens : Quem them a sign, saying :  
osculatus fuero, ipse Whomsoever I shall  
est tenete eum. kiss, that is he, lay  
hold on him.

*When the Ant. Traditor is repeated, the candle, which was left burning at the top of the triangular Candlestick, is taken down, and concealed under the Epistle side of the altar. The rest is said kneeling.*

V. Christus factus V. Christ became  
est pro nobis obediens obedient for us unto  
usque ad mortem. death.

Pater noster, to- Our Father, pri-  
tum sub silentio. vately.

*The Psalm Miserere, p. 345, is recited in a low voice ; and in the end, the following prayer, without the Oremus.*

Respice, quæsu- Look down, O

mus Domine, super  
hanc familiam tuam,  
pro qua Dominus  
noster Jesus Chris-  
tus non dubitavit  
manibus tradi no-  
centium, et crucis  
subire tormentum.

*Sed dicitur sub si-  
lentio:* Qui tecum  
vivit et regnat in  
unitate Spiritus  
sancti Deus, per om-  
nia sæcula sæculo-  
rum. Amen.

Lord! we beseech  
thee, on this thy fa-  
mily, for which our  
Lord Jesus Christ  
was pleased to be de-  
livered into the  
hands of the wicked,  
and to suffer the tor-  
ment of the cross.

*But say in a low  
voice:* Who with  
thee and the Holy  
Ghost, liveth and  
reigneth, one God,  
world without end.  
Amen.

*At the end of the prayer, a little noise is made: the  
lighted candle is brought from under the Altar, and  
all rise and retire in silence.*

# MAUNDY THURSDAY.

## THE MORNING OFFICE.

THE Roman Missal and Breviary call this day *Feria quinta in Cœna Domini*—this is, *The Thursday of the Lord's Supper*—being the day when our Lord, at his last supper, instituted the Sacrament of the *Eucharist*. It is called by the French *Jeudi Absolut*, or *Absolution Thursday*, because the sentence of Absolution was then pronounced over the public penitents. We call it *Maundy Thursday*, from the ceremony of washing the feet, called in the Rubric *Mandatum*, which is the first *Antiphon* sung during the ceremony.

The Mass on this day differs from the rest of the Office. That of the holy *Eucharist* is celebrated, a subject therefore of joy and thanksgiving, expressed by the ringing of bells, and the white color of the vestments and ornaments of the Altar. For, though the Church is wholly taken up during this week with the passion of *Christ*, and for that reason has appointed the feast of *Corpus Christi* as a day of thanksgiving for the institution of that Sacrament, yet she could not refrain from some expressions of her joy and gratitude on the very day when our Lord was pleased to give us so wonderful a pledge of his love. But after the *Gloria in Excelsis*, the bells are silent during the remainder of this day, all *Good Friday*, and *Holy Saturday*, until the recurrence of the same Angelical hymn on the last-mentioned day. This is intended to honor the wonderful silence of our Saviour during his passion, and to ex-

press the astonishment and mourning of the Church for the death of her Spouse.

The Rubric prescribes the consecration of two Hosts ; one for the sacrifice of this day, the other to be carried in solemn procession to a place adorned with lights, where it is kept with great splendor for the office of the next day. The reason of this solemn worship of God in the Blessed Sacrament is to give the people an opportunity of returning thanks to God for this inestimable blessing on the very day itself of its institution ; and this sentiment is strikingly evinced by them in their frequent visits to the places where it is reserved. The Blessed Sacrament is removed from the principal Altar, that the devotion of the passion, which was there commenced the evening before, at the *Tenebræ*, may be continued without pomp or magnificence. The custom of visiting the Blessed Sacrament on this day is commonly called *Visiting Sepulchres*, but very improperly and contrary to the intention of the Church, which, in her Rubric, ordains the honor given to it to be expressed by lights and the richest ornaments—things very unbecoming a sepulchre. Besides, it would be preposterous to pay our devotions to *Jesus Christ* in his grave, before the Church commemorates his crucifixion. For this reason, representations of that kind, made under the Altar where the Holy Eucharist is kept, must be esteemed a devotion of private person, or particular countries, not in accordance with the original design of the Church of *Rome*.

After the Vespers, the Priest, with his Ministers, divests the Altars of the Church of their coverings and other ornaments. The Antiphon *Diviserunt*, and the Psalm *Deus, Deus meus*, said by the Priest, and sung by the choir during the ceremony, sufficiently show that it

represents the stripping of our Saviour of his garments, for which the soldiers cast lots, and which they divided among themselves. The nakedness of the Altar signifies that Christ in his passion lost all his beauty and majesty, and was in a manner deprived of the glory of his divine nature.

On this day, the clergy of some churches meet to perform the ceremony of washing the feet, called in the Rubric *Mandatum*, or the *Commandment*, because it is commanded by the example and words of *Jesus Christ*, in the gospel sung before the Priest begins to wash the feet. Hence in each church the superior washes the feet of his inferiors ; many rich do the same to the poor ; and kings disdain not to stoop to the feet of their subjects. And it teaches us to imitate the humility of our Saviour, and to cleanse our souls from the stains of the smallest sins.

**Maundy Thursday.**

*The Priest begins the Mass at the foot of the Altar, as at page 8.*

**INTROIT. Gal. 6.**

**N**OS autem gloriari oportet in cruce Domini nostri Jesu Christi, in quo est salus, vita et resurrectio nostra: per quem salvati et liberati sumus. *Psal. 66.* Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Nos autem.

**W**E ought to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we have been saved and delivered. *Ps. 66.* May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us. We ought.

[*The Kyrie and Gloria, page 17.*]

*The bells are rung during the Gloria in Excelsis, but no more till Holy Saturday.*



## COLLECT.

Oremus.

Let us pray.

Deus, a quo et Judas reatus sui pœnam, et confessionis suæ latro præmium sumpsit: concede nobis tuæ propitiationis effectum: ut, sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum, ita nobis, ablato vetustatis errore. Resurrectionis suæ gratiam largiatur. Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

O God! from whom Judas received the punishment of his sin, and the thief the reward of his confession: grant us the effects of thy mercy: that, as our Lord Jesus Christ, at the time of his passion, dispensed on both different rewards of their merits, so having destroyed the old man in us, he may give us the grace of his resurrection: who with thee, and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

## EPISTLE.

Lectio Epistolæ beati  
Pauli Apostoli ad  
Corinthios. 1 *Cor.*  
xi. 20, 32.

Fratres, convenientibus vobis in unum, jam non est Dominicam cœnam manducare. Unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? aut Ecclesiam Dei contemnitis, et confunditis eos qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo. Ego enim

The lesson from the  
Epistle of St. Paul  
the Apostle to the  
Corinthians.  
1 *Cor.* xi. 20, 32.

Brethren, when you come together into one place, it is not now to eat the Lord's supper. For every one taketh before his supper to eat. And one indeed is hungry, and another is drunk. What! have you not houses to eat and drink in? Or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

accepi a Domino quod et tradidi vobis, quoniam Dominus Jesus in qua nocte tradebatur, accepit panem, et gratias agens fregit, et dixit: Accipite, et manducate: hoc est corpus meum, quod pro vobis tradetur. Hoc facite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens: Hic calix novum testamentum est in meo sanguine. Hoc facite, quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domi-

For I have received of the Lord that which also I delivered to you: that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke it, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner, also, the chalice, after he had supped, saying: This chalice is the new testament in my blood. This do ye, as often as you shall drink it, for the commemoration of me. For as often as you shall eat this

ni annuntiabitis, donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini.

Probet autem seipsum homo : et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, iudicium sibi manducat et bibit, non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos dijudicemus, non

bread, and drink this chalice, you shall show the death of the Lord, until he come. Wherefore, whoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak

utique judicaremur.  
Dum judicamur au-  
tem, a Domino cor-  
ripimur, ut non cum  
hoc mundo damne-  
mur.

among you, and  
many sleep. But if  
we would judge our-  
selves, we should  
not be judged. But  
whilst we are judg-  
ed, we are chastised  
by the Lord, that we  
be not condemned  
with this world.

GRADUAL. *Philip. 2.*

Christus factus est  
pro nobis obediens  
usque ad mortem,  
mortem autem cru-  
cis.

Christ became obe-  
dient for us unto  
death, even the death  
of the cross.

V. Propter, quod  
et Deus exaltavit il-  
lum, et dedit illi no-  
men, quod est super  
omne nomen.

V. Wherefore, God  
also hath exalted  
him, and hath given  
him a name, which  
is above every name.

GOSPEL.

Sequentia sancti  
Evangelii secun-

Continuation of the  
holy Gospel ac-

dum Joannem.  
*Cap. xiji. 1, 15.*

Ante diem festum paschæ, sciens Jesus quia venit hora ejus, ut transeat ex hoc mundo ad Patrem : cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna facta, cum diabolus jam misisset in cor ut traderet eum Judas Simonis Iscariotæ : sciens quia omnia dedit ei Pater in manus, et quia a Deo exivit, et ad Deum vadit, surgit a cœna, et ponit vestimenta sua : et cum accepisset linteam, præcinxit se. Deinde mittit aquam in pelvim, et cœpit

according to St. John. *Chap. xiii. 1, 15.*

Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father : having loved his own who were in the world, he loved them to the end. And when supper was done, the devil having now put into the heart of Judas, the son of Simon the Iscariot, to betray him : knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God : he

lavare pedes discipulorum, et extergere linteo, quo erat præcinctus. Venit ergo ad Simonem Petrum, et dicit ei Petrus: Domine, tu mihi lavas pedes?

Respondit Jesus, et dixit ei: Quod ego facio, tu nescis modo, scies autem postea. Dicit ei Petrus: Non lavabis mihi pedes in æternum. Respondit ei Jesus: Si non laverò te, non

riseth from supper, and layeth aside his garments: and having taken a towel, he girded himself. After that, he poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girt. He cometh therefore to Simon Peter, and Peter saith to him: Lord! dost thou wash my feet?

Jésus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered

habebis partem mecum. Dicit ei Simon Petrus : Domine, non tantum pedes meos, sed et manus et caput. Dicit ei Jesus : Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciebat enim quisnam esset qui traderet eum : propterea dixit : Non estis mundi omnes. Postquam ergo lavit pedes eorum, et accepit vestimenta sua, cum recubisset iterum, dixit eis : Scitis quid fecerim vobis ? Vos vocatis me Magister, et Domine : et bene dicitis : sum etenim. Si ergo ego

him : If I wash thee not, thou shalt have no part with me. Simon Peter saith to him : Lord ! not only my feet, but also my hands and my head. Jesus saith to him : He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him : therefore he said : You are not all clean. Then after he had washed their feet, and taken his garments, being sat down again, he said to them : Know you what I have done to you ? You call me



lavi pedes vestros,  
 Dominus et Magis-  
 ter, et vos debetis  
 alter alterius lavare  
 pedes. Exemplum  
 enim dedi vobis, ut  
 quemadmodum ego  
 feci vobis, ita et vos  
 faciatis.

Master, and Lord :  
 and you say well, for  
 so I am. If then I,  
 being your Lord and  
 Master, have washed  
 your feet, you also  
 ought to wash one  
 another's feet. For  
 I have given you an  
 example, that as I  
 have done to you so  
 you do also.

[*The Credo, page 25.*]

OFFERTORY. *Ps. 117.*

Dextera Domini  
 fecit virtutem, dex-  
 tera Domini exalta-  
 vit me : non moriar,  
 sed vivam, et narra-  
 bo opera Domini.

The right hand  
 of the Lord hath  
 wrought strength :  
 the right hand of  
 the Lord hath ex-  
 alted me : I shall not  
 die, but live, and  
 shall declare the  
 works of the Lord.

SECRET.

Ipse tibi, quæsu-

We beseech thee, O

mus, Domine sancte,  
 Pater omnipotens,  
 æterne Deus, sacri-  
 ficiū nostrum red-  
 dat acceptum, qui  
 discipulis suis in  
 sui commemoratio-  
 nem hoc fieri ho-  
 dierna traditione  
 monstravit, Jesus  
 Christus Filius tuus  
 Dominus noster.  
 Qui tecum vivit e'  
 regnat, etc.

holy Lord, almighty  
 Father, eternal God!  
 that our Lord Jesus  
 Christ, thy Son, may  
 make our sacrifice  
 acceptable to thee,  
 who on this day  
 commanded his dis-  
 ciples to celebrate it  
 in memory of him.  
 Who liveth, etc.

*The Preface, page 143. The Canon, page 42, as far as  
 Communicantes.*

Communicantes, et  
 diem sacratissimum  
 celebrantes, quo Do-  
 minus noster Jesus  
 Christus pro nobis  
 est traditus: sed et  
 memoriam veneran-  
 tes imprimis glorio-  
 sæ semper virginis

Partaking of the  
 same communion,  
 and celebrating this  
 most sacred day, on  
 which our Lord Je-  
 sus Christ was be-  
 trayed for us: and  
 also honoring in the  
 first place the me-

Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi : sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis, et Thaddæi : Linæ, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum, tuorum, quorum meritis precibusque concedas, ut in omnibus protectionistuaemur auxilio. Per eundem Christum Do-

mory of the glorious ever Virgin Mary, mother of the same God, and our Lord Jesus Christ : as also of thy blessed Apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus : Linus, Cletis, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints, by whose merits and prayers grant that we may in all things be defended by the help of thy protection : through the

minum nostrum.  
Amen.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus ob diem in qua Dominus noster Jesus Christus tradidit discipulis suis corporis et sanguinis sui mysteria celebranda; quæsumus Domine, ut placatus accipias; diesque nostros in tua pace disponas: atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per eundem Christum Dominum nostrum.  
Amen.

Quam oblationem

same Christ our Lord. Amen.

We, therefore, beseech thee to accept this oblation of our servitude, and of thy whole family, which we make to thee in memory of the day on which our Lord Jesus Christ commanded his disciples to celebrate the mysteries of his body and blood; dispose our days in thy peace: preserve us from eternal damnation, and place us in the number of thy elect: through the same Christ our Lord.  
Amen.

Vouchsafe, we be-

tu Deus in omnibus,  
quæsumus, benedic-  
tam, adscriptam, ra-  
tam, rationabilem,  
acceptabilemque fa-  
cere digneris : ut no-  
bis corpus et sanguis  
fiat dilectissimi Filii  
tui Domini nostri  
Jesu Christi.

Qui pridie quam  
pro nostra omnium-  
que salute pateretur,  
hoc est, hodie, acce-  
pit panem, etc.

seech thee, O God !  
to make this obla-  
tion, in all things,  
blessed, approved,  
ratified, reasonable,  
and acceptable: that  
it may be made for  
us the body and  
blood of thy most  
beloved Son, our  
Lord Jesus Christ.

Who, on the day  
before he suffered  
for the salvation of  
us and of all men,  
that is, on this day,  
took bread, etc.

*All the rest to the Communion, as p. 46, etc., except  
that the kiss of peace is not given, in detestation of  
the treacherous kiss of Judas.*

*On this day, the Priest consecrates two hosts, reserving  
one for the next day, when there is no consecration.  
Before he washes his fingers, he puts the reserved  
Host into another chalice, which is placed in the  
middle of the Altar, and covered with the pall, pa-  
ten, and veil.*

THE COMMUNION. *John 13*

Dominus Jesus,  
postquam cœnavit  
cum discipulis suis,  
lavit pedes eorum, et  
ait illis : Scitis quid  
fecerim vobis ego  
Dominus et magister ? Exemplum dedi vobis, ut et vos  
ita faciatis.

The Lord Jesus,  
after he had supped  
with his disciples,  
washed their feet,  
and said to them :  
Know you what I,  
your Lord and master,  
have done to  
you ? I have given  
you an example, that  
you do so also.

## POST-COMMUNION.

Oremus.

Let us pray.

Refecti vitalibus  
alimentis, quæsumus  
Domine Deus nos-  
ter : ut quod tem-  
pore nostræ mortali-  
tatis exequimur, im-  
mortalitatis tuæ mu-  
nere consequamur.  
Per Dominum.

We beseech thee,  
O Lord, our God !  
that being nourished  
with this life-giving  
food, we may receive  
by thy grace in im-  
mortal glory, what  
we celebrate in this  
mortal life : through  
our Lord.

V. Dominus vo-  
biscum.

R. Et cum spiritu  
tuo.

V. Ite, missa est.

R. Deo gratias.

V. The Lord be  
with you.

R. And with thy  
spirit.

V. Depart, Mass  
is done.

R. Thanks be to  
God.

*On this day a proper place is prepared in some Chapel or Altar of the Church, and decently adorned with hangings and lights, where the chalice with the reserved Host is to be kept until the next day. At the end of the Mass, the Priest carries the B. Sacrament, in solemn procession, to the said place, being accompanied with lights and fuming censers. When come to the place, the B. Sacrament is placed on the Altar, fumed thrice with incense, and placed in a Tabernacle. During the procession the following Hymn is sung:*

#### HYMN.

Pange, lingua, gloriosi	Sing, O my tongue!
	adore and praise
Corporis mysterium,	The depth of God's
	mysterious ways:
† Sanguinisque pretiosi,	How Christ, the world's
	great King, bestowed
Quem in mundi pre-	His flesh, concealed in
tium	human food,

Fructus ventris gene-  
rosi,  
Rex effudit gentium.

And left mankind the  
blood, that paid  
The ransom for the  
souls he made.

Nobis datus, nobis na-  
tus

Ex intacta Virgine,

Given from above, and  
born for man,

From Virgin's womb  
his life began ;

Et in mundo conver-  
satus,

He lived on earth, and  
preached, to sow

Sparso verbi semine,

The seeds of heavenly  
truth below ;

Sui moras incolatus

Then sealed his mission  
from above

Miro clausit ordine.

With strange effects of  
power and love.

In supremæ nocte cœnæ

'Twas on that evening  
when the last

Recumbens cum fra-  
tribus,

And most mysterious  
supper passed ;

Observata lege plene

When Christ with his  
disciples sat,

Cibis in legalibus,

To close the law with  
legal meat ;

Cibum turbæ duodenæ

Then to the twelve  
himself bestowed,



Se dat suis manibus.

With his own hands,  
to be their food.

Verbum caro, panem  
verum

Verbo carnem efficit,

Fitque sanguis Christi  
merum,

Et si sensus deficit,

Ad firmandum cor sin-  
cerum

Sola fides sufficit.

The Word, made flesh  
for love of man,  
His word turns bread  
to flesh again,

And wine to blood, un-  
seen by sense,

By virtue of Omnipot-  
tence ;

And here the faithful  
rest secure,

Whilst God can vouch,  
and faith ensure.

Tantum ergo Sacra-  
mentum

Veneremur cernui,

Et antiquum documen-  
tum

Novo cedat ritui :

Præstet fides supple-  
mentum

Sensuum defectui.

To this mysterious ta-  
ble now,

Our knees, our hearts,  
and sense we bow ;

Let ancient rites resign  
their place

To nobler elements of  
grace,

And faith, for all de-  
fects, supply,

Whilst sense is lost in  
mystery.

Genitori, Genitoque	To God the Father, born of none,
Laus et jubilatio,	To Christ, his co-eter- nal Son,
Salus, honor, virtus quoque	And Holy Ghost, whose equal rays
Sit et benedictio :	From both proceed, one equal praise,
Procedenti ab utroque	One honor, jubilee, and fame,
Compar sit laudatio. Amen.	For ever bless his glo- rious name. Amen.

---

## THE VESPERS.

[*Pater noster and Ave Maria are said in a low voice.*]

<i>Ant.</i> Calicem sa- lutaris accipiam, et nomen Domini invo- cabo.	<i>Ant.</i> I will take the chalice of salva- tion, and I will call upon the name of the Lord.
--	--

## PSALM 115.

Credidi, propter quod locutus sum :	I have believed, therefore have I spoken : but I have
--	---

\* ego autem humiliatus sum nimis.

Ego dixi in excessu meo : \* Omnis homo mendax.

Quid retribuam Domino, \* pro omnibus quæ retribuit mihi ?

Calicem salutaris accipiam, \* et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus : \* pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus : \* ego servus tuus, et filius ancillæ tuæ.

been humbled exceedingly.

I said in my excess : Every man is a liar.

What shall I render to the Lord, for all the things that he hath rendered to me ?

I will take the chalice of salvation, and I will call upon the name of the Lord.

I will pay my vows to the Lord before all his people : precious in the sight of the Lord is the death of his saints.

O Lord ! for I am thy servant : I am thy servant, and the son of thy handmaid.

Dirupisti vincula  
mea : \* tibi sacrifi-  
cabo hostiam laudis,  
et nomen Domini  
invocabo.

Vota mea Domi-  
no reddam in con-  
spectu omnis populi  
ejus : \* in atriis do-  
mus Domini, in me-  
dio tui, Jerusalem.

*Ant.* Calicem sa-  
lutaris accipiam, et  
nomen Domini in-  
vocabo.

*Ant.* Cum his qui  
o d e r u n t pacem,  
eram pacificus : dum  
loquebar illis, im-  
pugnabant me gra-  
tis.

Thou hast broken  
my bonds. I will  
sacrifice to thee the  
sacrifice of praise,  
and I will call upon  
the name of the  
Lord.

I will pay my  
vows to the Lord in  
the sight of all his  
people, in the courts  
of the house of the  
Lord : in the midst  
of thee, O Jerusa-  
lem !

*Ant.* I will take  
the chalice of salva-  
tion, and I will call  
upon the name of  
the Lord.

*Ant.* With them  
that hated peace, I  
was peaceable ; when  
I spoke to them,  
they fought against  
me without cause.

PSALM 119.

Ad Dominum,  
cum tribularer, cla-  
mavi: \* et exaudivit  
me.

Domine, libera  
animam meam a la-  
biis iniquis, \* et a  
lingua dolosa.

Quid detur tibi,  
aut quid apponatur  
tibi, \* ad linguam  
dolosam?

Sagittæ potentis  
acutæ, \* cum car-  
bonibus desolatoriis.

Heu mihi, quia  
incolatus meus pro-  
longatus est: habi-  
tavi cum habitanti-  
bus Cedar: \* mul-  
tum incola fuit ani-  
ma mea.

Cum his qui ode-

In my trouble I  
cried to the Lord;  
and he heard me.

O Lord! deliver  
my soul from wicked  
lips, and a deceitful  
tongue.

What shall be  
given to thee, or  
what shall be added  
to thee, to a deceit-  
ful tongue?

The sharp arrows  
of the mighty, with  
coals that lay waste.

Woe is me that  
my sojourning is  
prolonged! I have  
dwelt with the in-  
habitants of Cedar.  
My soul hath been  
long a sojourner.

With them that

runt pacem, eram  
 pacificus : \* cum lo-  
 quebar illis, impug-  
 nabant me gratis.

*Ant.* Cum his qui  
 oderunt pacem,  
 eram pacificus :  
 dum loquebar illis,  
 impugnabant me  
 gratis.

*Ant.* Ab homini-  
 bus iniquis libera  
 me, Domine.

hated peace, I was  
 peaceable : when I  
 spoke to them, they  
 fought against me  
 without cause.

*Ant.* With them  
 that hated peace, I  
 was peaceable ; when  
 I spoke to them they  
 fought against me  
 without cause.

*Ant.* From un-  
 just men, deliver  
 me, O Lord !

### PSALM 139.

Eripe me Domine,  
 ab homine malo : \*  
 a viro iniquo eripe  
 me.

Qui cogitaverunt  
 iniquitates in corde :  
 \* tota die constitue-  
 bant prælia.

Deliver me, O  
 Lord ! from the evil  
 man ; rescue me  
 from the unjust  
 man.

Who have de-  
 vised iniquities in  
 their hearts : all the  
 day long they de-  
 signed battles.

Acuerunt linguas  
suas sicut serpentis :  
\* venenum aspidum  
sub labiis eorum.

Custodi me Do-  
mine, de manu  
peccatoris : \* et ab  
hominibus iniquis  
eripe me.

Qui cogitaverunt  
supplantare gressus  
meos : \* absconde-  
runt superbi laque-  
um mihi.

Et funes extende-  
runt in laqueum : \*  
juxta iter scandalum  
posuerunt mihi.

Dixi Domino :  
Deus meus es tu : \*  
exaudi, Domine, vo-  
cem deprecationis  
meæ.

They have sharp-  
ened their tongues  
like a serpent: the  
venom of asps is  
under their lips.

Keep me, O Lord!  
from the hand of  
the wicked: and  
from unjust men  
deliver me.

Who have pro-  
posed to supplant  
my steps; the proud  
have hidden a net  
for me.

And they have  
stretched out cords  
for a snare: they  
have laid for me a  
stumbling-block by  
the wayside.

I said to the Lord:  
Thou art my God:  
hear, O Lord! the  
voice of my suppli-  
cation.

Domine, Domine  
virtus salutis meæ:  
\* obumbrasti super  
caput meum in die  
belli.

Ne tradas me Do-  
mine, a desiderio  
meo peccatori: \*  
cogitaverunt contra  
me, ne derelinquas  
me, ne forte exalten-  
tur.

Caput circuitus  
eorum: \* labor la-  
biorum ipsorum ope-  
riet eos.

Cadent super eos  
carbones, in ignem  
dejicies eos: \* in  
miseriis non subsis-  
tent.

O Lord, Lord!  
the strength of my  
salvation: thou hast  
overshadowed my  
head in the day of  
battle.

Give me not up,  
O Lord! from my  
desire to the wicked:  
they have plotted  
against me; do not  
thou forsake me,  
lest they should  
triumph.

The head of their  
compassing me  
about: the labor of  
their lips shall over-  
whelm them.

Burning coals  
shall fall upon them:  
thou wilt cast them  
down into the fire;  
in miseries they  
shall not be able to  
stand.



Vir linguosus non  
dirigetur in terra : \*  
virum injustum ma-  
la capient in interi-  
tu.

Cognovi quia  
faciet Dominus ju-  
dicium inopis : \* et  
vindictam paupe-  
rum.

Veruntamen justi  
confitebuntur nomi-  
ni tuo : \* et habita-  
bunt recti cum vultu  
tuo.

*Ant.* Ab homini-  
bus iniquis libera  
me, Domine.

*Ant.* Custodi me  
a laqueo, quem sta-  
tuerunt mihi, et a

A man full of  
tongue shall not be  
established in the  
earth : evils shall  
catch the unjust  
man unto destruc-  
tion.

I know that the  
Lord will do justice  
to the needy, and  
will revenge the  
poor.

But as for the  
just, they shall give  
glory to thy name ;  
and the upright  
shall dwell with thy  
countenance.

*Ant.* From unjust  
men deliver me, O  
Lord !

*Ant.* Keep me  
from the snare,  
which they have  
laid for me, and  
from the stumbling-

scandalis operanti-  
um iniquitatem.

blocks of them that  
work iniquity.

### PSALM 140.

Domine clamavi  
ad te, exaudi me: \*  
intende voci meæ,  
cum clamavero ad  
te.

Dirigatur oratio  
mea sicut incensum  
in conspectu tuo: \*  
elevatio manuum  
mearum sacrificium  
vespertinum.

Pone, Domine,  
custodiam ori meo, \*  
et ostium circum-  
stantiæ labiis meis.

Non declines cor  
meum in verba ma-  
litiae, \* ad excusan-  
das excusationes in  
peccatis.

Cum hominibus  
operantibus iniqui-

I have cried to  
thee, O Lord! hear  
me; hearken to my  
voice when I cry to  
thee.

Let my prayer be  
directed as incense  
in thy sight; the  
lifting up of my  
hands as evening  
sacrifice.

Set a watch, O  
Lord! before my  
mouth, and a door  
round about my lips.

Incline not my  
heart to evil words,  
to make excuses in  
sins.

With men that  
work iniquity, I will

tatem, \* et non communicabo cum electis eorum.

Corripiet me justus in misericordia, et increpabit me : \* oleum autem peccatoris non impinguet caput meum.

Quoniam adhuc et oratio mea in beneplacitis eorum : \* absorpti sunt juncti petræ judices eorum.

Audient verba mea quoniam potuerunt : \* sicut crassitudo terræ erupta est super terram.

Dissipata sunt ossa nostra secus infernum : \* quia ad

not communicate with the choicest of them.

The just man shall correct me in mercy, and reprove me ; but let not the oil of the sinner fatten my head.

For my prayer also shall still be against the things with which they are well pleased ; their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed ; as when the thickness of earth is broken up upon the ground.

Our bones are scattered by the side of hell : but to thee,

te Domine, Domine,  
oculi mei: in te  
speravi, non auferas  
animam meam.

Custodi me a la-  
queo, quem statue-  
runt mihi: \* et a  
scandalis operanti-  
um iniquitatem.

Cadent in retia-  
culo ejus peccatores:  
\* singulariter sum  
ego, donec transeam.

*Ant.* Custodi me  
a laqueo, quem sta-  
tuerunt mihi, et a  
scandalis operanti-  
um iniquitatem

*Ant.* Considera-  
bam ad dexteram, et

O Lord, Lord! ar-  
my eyes; in thee  
have I put my trust,  
take not away my  
soul.

Keep me from the  
snare, which they  
have laid for me,  
and from the stum-  
bling-block of them  
that work ini-  
quity.

The wicked shall  
fall in his net; I am  
alone until I pass.

*Ant.* Keep me  
from the snare,  
which they have laid  
for me, and from the  
stumbling-blocks of  
them that work ini-  
quity.

*Ant.* I looked on  
my right hand, and  
beheld, and there

videbam, et non erat      was no one that  
qui cognosceret me.      would know me.

PSALM 141.

Voce mea ad Do-      I cried to the  
minum clamavi: \*      Lord with my voice:  
voce mea ad Domi-      with my voice I  
num deprecatus      made supplication  
sum.      to the Lord.

Effundo in con-      In his sight I  
spectu ejus oratio-      pour out my prayer,  
nem meam, \* et      and before him I de-  
tribulationem meam      clare my trouble.  
ante ipsum pronun-  
tio.

In deficiendo ex      When my spirit  
me spiritum meum,      failed me, then thou  
\* et tu cognovisti      knewest my paths.  
semitas meas.

In via hac qua      In this way where-  
ambulabam, \* ab-      in I walked, they  
sconderunt laqueum      have hidden a snare  
mihi.      for me.

Considerabam ad      I looked on my  
dexteram, et vide-      right hand, and be-  
bam: \* et non erat      held, and there was

qui cognosceret  
me.

Periit fuga a me,  
\* et non est qui re-  
quirat animam me-  
am.

Clamavi ad te Do-  
mine; \* dixi: Tu  
es spes mea, portio  
mea in terra viven-  
tium.

Intende ad depre-  
cationem meam: \*  
quia humiliatus sum  
nimis.

Libera me a perse-  
quentibus me: \*  
quia confortati sunt  
super me.

Educ de custodia  
animam meam ad  
confitendum nomini  
tuo: \* me expec-  
tant justi, donec re-  
tribuas mihi.

no one that would  
know me.

Flight hath per-  
ished from me: and  
there is no one that  
hath regard to my  
soul.

I cried to thee, O  
Lord! I said: Thou  
art my hope, my  
portion in the land  
of the living.

Attend to my sup-  
plication: for I am  
brought very low.

Deliver me from  
my persecutors, for  
they are stronger  
than I.

Bring my soul out  
of prison, that I  
may praise thy  
name: the just wait  
for me, until thou  
reward me.

*Ant.* Considera-  
bam ad dexteram, et  
videbam, et non erat  
qui cognosceret me.

*Ant.* Cœnantibus  
autem illis, accepit  
Jesus panem, et  
benedixit, ac fregit,  
deditque disci-  
pulis suis.

*Ant.* I looked on  
my right hand, and  
beheld, and there  
was no one that  
would know me.

*Ant.* Whilst they  
were at supper, Je-  
sus took bread, and  
blessed, and broke  
and gave to his dis-  
ciples.

CANTICLE OF THE B. V. MARY. *Luke i.*

Magnificat \* ani-  
ma mea Dominum :

Et exultavit spiri-  
tus meus \* in Deo  
salutari meo.

Quia respexit hu-  
militatem ancillæ  
sue : \* ecce enim  
ex hoc beatam me  
dicent omnes gene-  
rationes.

My soul doth  
magnify the Lord ;

And my spirit  
hath rejoiced in  
God, my Saviour.

Because he hath  
regarded the humili-  
ty of his handmaid ;  
for behold, from  
henceforth, all gene-  
rations shall call me  
blessed.

Quia fecit mihi  
magna qui potens  
est: \* et sanctum  
nomen ejus.

Et misericordia  
ejus a progenie in  
progenies \* timentibus eum.

Fecit potentiam in  
brachio suo: \* dispersit superbos  
mente cordis sui.

Deposuit potentes  
de sede, \* et exaltavit humiles.

Esurientes implevit bonis: \* et divites dimisit inanes.

Suscepit Israel

For he that i  
mighty, hath done  
great things to me;  
and holy is his  
name.

And his mercy is  
from generation to  
generation, to them  
that fear him.

He hath showed  
might in his arm;  
he hath scattered  
the proud in the  
conceit of their  
heart.

He hath put down  
the mighty from  
their seat, and hath  
exalted the humble.

He has filled the  
hungry with good  
things; and the rich  
he hath sent empty  
away.

He hath received



puerum suum, \* recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, \* Abraham, et semini ejus in sæcula.

*Ant.* Cœnantibus autem illis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis.

Israel his servant. being mindful of his mercy.

As he spoke to our fathers, to Abraham and to his seed for ever.

*Ant.* While they were at supper, Jesus took bread, and blessed, and broke and gave to his disciples.

*The rest is said kneeling.*

V. Christus factus est pro nobis obediens usque ad mortem.

Pater noster, *sub silentio.*

V. Christ became obedient for us unto death.

Our Father, *privately.*

Miserere, *p.* 345, and the prayer Respice, *p.* 373.

## THE DIVESTING OF THE ALTARS.

*Then the Priest, with his Ministers, divests the Altars of their coverings and ornaments, saying the Antiphon Diviserunt, with the Psalm Deus, Deus meus, respice in me, which is the second Psalm of the Matins for Good Friday, as at p. 452.*

## THE WASHING OF THE FEET.

*After the divesting of the Altars, the Clergy at a convenient hour meet to perform the ceremony of the washing of the feet. The Prelate, or Superior, comes to the place appointed, in his alb, stole, and cope of a violet color, accompanied by the Deacon and Subdeacon in white vestments. Then the gospel Ante diem festum Paschæ, p. 384, is sung by the Deacon, with the usual ceremony of incense and lights. After the gospel, the Prelate puts off his cope, takes a towel, and then on his knees, and bare-headed, he washes, wipes, and kisses the right foot of those that are chosen for the ceremony. Whilst he is doing this, the following anthems are sung :*

*Ant. Mandatum novum do vobis: ut diligatis invicem, sicut dilexi vos, dicit Dominus. Ps. Beati immaculati in via: qui ambulant in lege Domini.*

*Ant. I give you a new commandment; that you love one another, as I have loved you, saith the Lord. Ps. Blessed are the undefiled in the way; who walk in the law of the Lord.*

*The Ant. Mandatum novum is repeated. This is observed with the other Antiphons, to which Psalms are attached. The first verse only of the Psalm is sung.*

*Ant.* Postquam surrexit Dominus a cœna, misit aquam in pelvim, et cœpit lavare pedes discipulorum suorum : hoc exemplum reliquit eis. *Ps.* Magnus Dominus et laudabilis nimis : in civitate Dei nostri, in monte sancto ejus.

*Ant.* Dominus Jesus postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis : Scitis quid fecerim vobis ego Dominus et magister ? Exemplum dedi vobis, ut et vos ita faciatis. *Ps.* Benedixisti, Domine,

*Ant.* After the Lord had risen from supper, he poured water into a basin ; and began to wash the feet of his disciples : to whom he gave that example. *Ps.* Great is the Lord, and exceedingly to be praised, in the city of our God, in his holy mountain.

*Ant.* The Lord Jesus after he had supped with his disciples, washed their feet, and said to them : Know you what I, your Lord and master, have done to you ? I have given you an example, that you also may do the

terram tuam: aver-  
tisti captivitatem  
Jacob.

*Ant.* Domine, tu  
mihi lavas pedes?  
Respondit Jesus, et  
dixit ei: Si non la-  
vero tibi pedes, non  
habebis partem me-  
cum.

*V.* Venit ergo ad  
Simonem Petrum,  
et dixit ei Petrus:

*Ant.* Domine, tu  
mihi, etc.

*V.* Quod ego fa-  
cio, tu nescis modo:  
scies autem postea.

*Ant.* Domine, tu  
mihi, etc.

*V.* Si ego Domi-  
nus et magister ves-  
ter lavi vobis pedes,

same. *Ps.* Lord!  
thou hast blessed  
thy land; thou hast  
turned away the  
captivity of Jacob.

*Ant.* Lord! dost  
thou wash my feet?  
Jesus answered and  
said to him: If I  
wash not thy feet,  
thou shalt have no  
part with me.

*V.* He came to Si-  
mon Peter, and Pe-  
ter said to him:

*Ant.* Lord! dost  
thou, etc.

*V.* What I do,  
thou knowest not  
now: but thou shalt  
know hereafter.

*Ant.* Lord! dost  
thou, etc.

*V.* If I, being  
Lord and master,  
have washed your

quanto magis debetis alter alterius lavare pedes ?

*Ps.* Audite hæc, omnes gentes : auribus percipite qui habitatis orbem.

*Ant.* In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem.

*V.* Dixit Jesus discipulis suis.

*Ant.* Maneant in vobis fides, spes, charitas, tria hæc : major autem horum est charitas.

*V.* Nunc autem manent fides, spes, charitas, tria hæc :

feet ; how much more ought you to wash one another's feet ?

*Ps.* Hear these things, all ye nations ! give ear, all ye inhabitants of the world !

*Ant.* By this shall all men know that you are my disciples, if you have love one for another.

*V.* Said Jesus to his disciples.

*Ant.* Let there remain in you, faith, hope and charity ; these three ; but the greatest of these is charity.

*V.* And now there remain faith, hope and charity, these three ; but the great-

major horum est  
charitas.

*Ant.* Benedicta  
sit sancta Trinitas,  
atque indivisa Uni-  
tas: confitebimur ei,  
quia fecit nobiscum  
misericordiam suam.

*V.* Benedicamus  
Patrem, et Filium,  
cum sancto Spiritu.  
*Ps.* Quam dilecta  
tabernacula tua, Do-  
mine virtutum: con-  
cupiscit et deficit  
anima mea in atria  
Domini.

*Ant.* Ubi charitas  
et amor, Deus ibi  
est.

*V.* Congregavit  
nos in unum Christi  
amor.

*V.* Exultemus, et

est of these is cha-  
rity.

*Ant.* Blessed be  
the holy Trinity and  
undivided Unity;  
we will praise him,  
because he has  
showed us his  
mercy.

*V.* Let us bless  
the Father and the  
Son, with the Holy  
Ghost. *Ps.* How  
lovely are thy taber-  
nacles, O Lord of  
hosts! my soul long-  
eth and fainteth af-  
ter the courts of the  
Lord.

*Ant.* Where cha-  
rity and love are,  
there is God.

*V.* The love of  
Christ hath gathered  
us together.

*V.* Let us rejoice

in ipso jucundemur.

*V.* Timeamus et amemus Deum vivum.

*V.* Et ex corde diligamus nos sincero.

*Ant.* Ubi charitas et amor, Deus ibi est.

*V.* Simul ergo cum in unum congregamur.

*V.* Ne nos mente dividamur, caveamus.

*V.* Cessent jurgia maligna, cessent lites.

*V.* Et in medio nostri sit Christus Deus.

*Ant.* Ubi charitas, etc.

*V.* Simul quoque

in him and be glad.

*V.* Let us fear and love the living God.

*V.* And let us love one another with a sincere heart.

*Ant.* Where charity and love are, there is God.

*V.* When therefore we are assembled:

*V.* Let us take heed, we be not divided in mind.

*V.* Let malicious quarrels and contentions cease.

*V.* And let Christ our God dwell among us.

*Ant.* Where charity, etc.

*V.* Let us also

cum beatis videamus.

V. Glorianter vultum tuum, Christe Deus.

V. Gaudium quod est immensum, atque probum.

V. Sæcula per infinita sæculorum. Amen.

with the blessed see:

V. Thy face in glory, O Christ, our God!

V. There to possess an immense and happy joy.

V. For infinite ages of ages. Amen.

*After the feet are washed, the superior washes his hands, and wipes them, and putting on his cope, he stands with his head uncovered, and says:*

Pater noster, secreto.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Tu mandasti mandata tua, Domine.

R. Custodiri nimis.

Our Father, privately.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Thou hast commanded, O Lord! that thy precepts:

R. Be exactly observed.



*V.* Tu lavasti pedes discipulorum tuorum.

*R.* Opera manuum tuarum ne despicias.

*V.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*Oremus.*

Adesto Domine, quæsumus, officio servitutis nostræ : et quia tu discipulis tuis pedes lavare dignatus es, ne despicias opera manuum tuarum, quæ nobis retinenda mandasti ; ut sicut hic nobis, et a nobis ex-

*V.* Thou hast washed the feet of thy disciples.

*R.* Despise not the works of thy hands.

*V.* O Lord ! hear my prayer.

*R.* And let my cry come unto thee.

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

Accept, O Lord ! we beseech thee, this duty of our service : and since thou didst vouchsafe to wash the feet of thy disciples, despise not the work of thy hands, which thou hast commanded us to imitate : that as here

teriora abluuntur inquinamenta, sic a te omnium nostrum interiora laventur peccata: quod ipse præstare digneris, qui vivis et regnas Deus per omnia sæcula sæculorum.

*R. Amen.*

the outward stains are washed away by us, and from us, so the inward sins of us all may be blotted out by thee; which be pleased to grant: who livest and reignest one God, for ever and ever.

*R. Amen.*

THE OFFICE OF THE  
BLESSING OF THE HOLY OILS  
ON THURSDAY IN HOLY WEEK.

FROM THE ROMAN PONTIFICAL.

On this day, every year, takes place the blessing of the Oil of Catechumens, and of the Oil of Unction for the sick, and the Holy Chrism is made.

In the morning, due preparation having been made before by the Sacristan, the Bishop comes into the church, where he vests for Mass with all his Pontifical attire, rich and of a white color. The attendants of the Bishop also vest, and besides them, twelve Priests, seven Deacons, seven Subdeacons, Acolytes, and others, all in the vestures proper to their several orders, of a white color. Which done a procession is formed to the Altar. All taking their places in the choir, the Bishop, having reached the front of the Altar, says the *Confiteor*, and proceeds with the Mass until the words in the Canon, *Per quem hæc omnia, Domine, semper bona creas*, etc.

Before the Bishop pronounces these words, having made a genuflexion to the Blessed Sacrament already consecrated upon the Altar, he retires to the Epistle side of the Altar, where he purifies his fingers over an empty chalice, and wipes them with the purifier. Then, a second time genuflecting to the Blessed Sacrament, he descends the first step of the Altar, and there receiving his mitre, goes to a seat prepared for him in the Presbytery, over against the Altar, and there sits, with his face towards the Altar, at a table previously set there with the twelve Priests and others in their respective

vestments. Then, the Priests and others standing round, the Archdeacon at the side of the Bishop says with a loud voice, "*Oleum Infirmorum*"—i.e., "the Oil for the Sick"—which one of the Subdeacons, accompanied by two Acolytes, proceeds to bring from the Sacristy (where it has been previously got in readiness), and gives it into the hands of the Archdeacon, saying distinctly, "*Oleum Infirmorum.*"

The Archdeacon presents it to the Bishop to be blessed, saying the same words, and placing it on the table. The Bishop rising, with his mitre, says in a low voice :

## THE BLESSING OF THE OIL FOR THE SICK.

Exorcizo te immundissime spiritus, omnisque incursio satanæ. et omne phantasma. in nomine Pa✠tris, et Fi✠lii, et Spiritus✠ sancti; ut recedas ab hoc oleo, ut possit effici unctio spiritalis ad corroborandum templum Dei vivi; ut in eo possit Spiritus sanctus habitare, per nomen Dei

I exorcise and adjure thee, O unclean spirit, and every assault and illusion of Satan, in the name of the Father✠, and of the Son✠, and of the Holy✠ Ghost, to depart from this Oil, that it may be made an unction of grace to strengthen the Temple of the living God; that in it the Holy Ghost

Patris Omnipotentis,  
et per nomen dilec-  
tissimi Filii ejus  
Domini nostri Jesu  
Christi, qui ventu-  
rus est judicare vivos  
et mortuos, et sæcu-  
lum per ignem.

may dwell, through  
the name of God the  
Father Almighty,  
and through the  
name of his most  
dearly beloved Son  
our Lord Jesus  
Christ, who shall  
come to judge the  
quick and the dead,  
and the world by  
fire.

*R.* Amen.

*R.* Amen.

*Then, putting off his mitre, he blesses the Oil, saying, in  
the same tone :*

*V.* Dominus vo-  
biscum.

*V.* The Lord be  
with you.

*R.* Et cum spiritu  
tuo.

*R.* And with thy  
spirit.

Oremus.

Let us pray.

Emitte, quæsumus  
Domine, Spiritum  
sanctum tuum para-  
clitum de cœlis in  
hanc pinguedinem

Send forth, we be-  
seech thee, O Lord,  
thy Holy Ghost the  
paraclete from  
Heaven upon this

olivæ, quam de viridi ligno producere dignatus es, ad refectionem mentis, et corporis; ut tua sancta benedictione, sit omni hoc unguento cœlestis medicinæ peruncto, tutamen mentis et corporis, ad evacuandos omnes dolores, omnes infirmitates, omnemque ægritudinem mentis, et corporis, unde unxisti Sacerdotes, Reges, Prophetas, et Martyres; sit Chrisma tuum perfectum, Domine, nobis a te benedictum, permanens in visceribus nostris,

fatness of the olive, which thou hast vouchsafed to bring forth out of a green tree, for the strengthening and refreshing of soul and body: that by thy grace and benediction whosoever is anointed with this oil of heavenly virtue may receive protection of soul and body, and deliverance from all pains, all infirmities, and all ills of soul and body; whereby thou didst anoint Priests, Kings, Prophets, and Martyrs: grant, O Lord, it may be thy true and perfect Chrism, blessed by thee,

in nomine Domini dwelling in our  
nostri Jesu Christi. hearts ; in the name  
of our Lord Jesus  
Christ.

*After this, the Oil is carried back to the Sacristy, and kept most carefully. Then the Bishop, resuming his mitre, sits, washes his hands, rises, and with his mitre goes, accompanied by his attendants, to the step of the Altar, where, putting off his mitre, he genuflects, goes up to the Altar, and proceeds with the Mass, until the Communion, which the Bishop receives only. The Deacon then puts the consecrated Host to be reserved for the morrow into a chalice, and reverently places it in the midst of the Altar. Then the Bishop communicates the Deacon and Subdeacon, and the rest of the clergy ; and after receiving the ablutions, he genuflects to the Blessed Sacrament upon the Altar, and returning sits as before ; the attendants and others standing.*

*Then the Archdeacon, standing near the Bishop, says with a loud voice, " Oleum ad sanctum Chrisma "—i.e., the Oil for the holy Chrism. And after, in the same tone, he adds, " Oleum Catechumenorum."*

*After which, a thurible being presented to the Bishop, he puts incense into it, and blesses it after the accustomed manner. Then the Priests, Deacons, and Subdeacons go in procession to the Sacristy to fetch with all solemnity the Oil of Chrism and the Oil of Catechumens, which are brought in, carried in the procession by two Deacons, preceded by a Subdeacon carrying a vessel of balsam, and followed by the Priests, Deacons, and Subdeacons.*

*As the procession moves from the Sacristy, two Cantors chant the verses following :*

## CONSECRATION OF THE HOLY CHRISM.

O Redemptor, sume  
carmen temet  
concinentium.

Hear our hymn,  
Redeemer, Lord:  
thee we praise with  
one accord.

*The Choir repeat the same, and the Cantors then say :*

*Cantores.* Audi  
judex mortuorum,  
una spes mortalium,

Hear us, Judge  
of dead and living,  
Hope of mortals,  
hear us singing :

Audi voces profe-  
rentum donum pacis  
prævium.

Hear us, tribute  
to thee from the  
peaceful olive bring-  
ing.

*Chorus.* O Re-  
demptor.

*Choir.* Hear our  
hymn.

*Cantores.* Arbor  
fœta alma luce hoc  
sacrandum protulit:

*Cantor.* Fruit of  
light the tree did  
yield, that gave this  
hallowed store: Wor-  
shipping the world's

Fert hoc prona præ-



sens turba Salvatori  
sæculi.

*Chorus.* O Re-  
demptor.

*Cantores.* Stans  
ad aram imo sup-  
plex infulatus Pon-  
tifex :

Debitum persol-  
vit omne, conse-  
crato Chrismate.

*Chorus.* O Re-  
demptor.

*Cantores.* Conse-  
crare tu dignare,  
Rex perennis patriæ,

Hoc olivum sig-  
num vivum, jura  
contra dæmonum.

*Chorus.* O Re-  
demptor.

Redeemer, this we  
offer, and adore.

*Choir.* Hear our  
hymn.

*Cantors.* There be-  
fore the altar stand-  
ing, prays the mitred  
pontiff lowly :

Duly he performs  
the rite, to bless the  
Chrism holy.

*Choir.* Hear our  
hymn.

*Cant.* Consecrate,  
thou Christ eternal,  
King of Heaven our  
home,

This our Chrism  
a living Seal,  
against the powers  
of doom.

*Choir.* Hear our  
hymn.

*When all have reached their places in the Choir, the  
Deacon who carries the Oil of Chrism comes before  
the Bishop ; and the Archdeacon receiving it from*

*him, places it, covered with a white cloth, on the table before the Bishop. Then the Subdeacon, carrying the vessel with balsam, gives it to the Archdeacon, who places it in like manner upon the table. The Bishop then rises, puts off his mitre, and first blesses the balsam, saying :*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, mysteriorum cœlestium et virtutum omnium præparator, nostras quæsumus preces exaudi, hanc odoriferam sicci corticis lacrymam (quæ felicis virgæ profluendo sudorem, sacerdotali nos opimat unguento) acceptabilem tuis præsta mysteriis, et concessa benedictione sanctifica. Per

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, who art the author and giver of heavenly mysteries, and of all graces, we beseech thee to hear our prayers : grant that these balmy tears of sapless wood (which exuding from a fruitful branch make fat our souls with sacerdotal unction) may be made acceptable

Dominum nostrum  
Jesum Christum  
Filiū tuum, qui  
tecum vivit et regnat  
in unitate Spiritus  
sancti Deus, per om-  
nia sæcula sæculo-  
rum.

*R. Amen.*

*Oremus.*

Creaturarum om-  
nium Domine pro-  
creator, qui per Moy-  
sen famulum tuum  
permistis herbis aro-  
matum fieri præcep-  
isti sanctificationem  
unguenti; clemen-  
tiam tuam supplici-  
ter deprecamur, ut  
huic unguento, quod  
radix produxit stir-  
pea, spiritualem gra-

to thee in thy sacra-  
ments, and be gra-  
ciously sanctified  
by thy blessing,  
through our Lord  
Jesus Christ, thy  
Son, who liveth and  
reigneth with thee,  
in the unity of the  
Holy Ghost, God,  
world without end.

*R. Amen.*

Let us pray.

O Lord, the maker  
of all creatures, who  
by thy servant Mo-  
ses didst command,  
a mixture being  
made of sweet spices,  
the hallowing of  
anointing oil: we  
humbly beseech thy  
clemency, that upon  
this oil, which the  
root of a tree hath  
yielded, thou

tiam largiendo, plenitudinem sancti-  
ficationis infundas : sit nobis, Domine,  
fidei hilaritate conditum ; sit sacerdotalis unguenti Chrisma perpetuum ; sit ad cœlestis vexilli impressionem dignissimum ; ut quicumque Baptismate sacro renati isto fuerint liquore peruncti, corporum atque animarum benedictionem plenissimam consequantur, et beatæ fidei collato munere pereuniter amplientur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus,

wouldst bestow the grace of thy Spirit, and the fulness of consecration: make it unto us, O Lord, a savor of faith and gladness, an everlasting Chrism of sacerdotal unction ; make it worthy of the sign of thy heavenly banner ; that whosoever being born again by holy Baptism shall have been anointed with this oil, may receive the fullest benediction, both of body and soul, and may be everlastingly filled with the blessed grace of faith. Through our Lord Jesus Christ, thy Son, who liveth and

per omnia sæcula reigneth with thee  
 sæculorum. in the unity of the  
 Holy Ghost, God,  
 world without end.

R. Amen.

R. Amen.

*Then taking his mitre, the Bishop, still standing, mixes in a paten balsam with a little of the oil from the Ampulla containing the Chrism, saying :*

<p>Oremus Domi-              num Deum nostrum              Omnipotentem, qui              incomprehensibilem              unigeniti Filii sui              sique coæterni di-              vinitatem mirabili              dispositione veræ              humanitati insepa-              rabiliter conjunxit,              et co-operante gratia              Spiritus sancti, oleo              exultationis præ              participibus suis              linivit, ut homo              fraude diaboli per-              ditus, gemina et              singulari constans</p>	<p>Let us beseech our              Lord God Almighty              (who hath joined              together the infinite              Godhead of his              only-begotten and              co-eternal Son in-              separably unto a              true and very hu-              manity, and with              the grace of the              Holy Ghost co-              operating, hath              anointed him with              the oil of gladness              above his fellows, in              order that man, un-              done by the fraud</p>
--	---

materia, perenni redderetur de qua exciderat hereditati; quatenus hos ex diversis creaturarum speciebus liquores creatos sanctæ Trinitatis perfectione bened<sup>+</sup>icat, et benedicendo sancti<sup>+</sup>ficet, concedatque, ut simul permisti unum fiant; et quicumque exterius inde perunctus fuerit, ita interiorius liniatur, quod omnibus sordibus corporalis materiæ carens, se participem regni cœlestis effici gratuletur. Per eundem Dominum nostrum Jesum Christum Filium suum, qui cum eo vivit et regnat in

and malice of the devil, consisting of a twofold, yet singular nature, might be restored to the everlasting inheritance from which he had fallen;) that he will be pleased to <sup>+</sup> bless these creatures of oil, of two different natures, with the full blessing of the holy Trinity, and in blessing to sancti<sup>+</sup>fy them, and grant that being commingled together they may become one; and that whosoever shall be outwardly anointed therewith, may be so inwardly anointed, that being freed

unitate ejusdem  
Spiritus sancti Deus,  
per omnia sæcula  
sæculorum.

from all soil of  
bodily matter, he  
may rejoice in being  
made partaker of  
the kingdom of  
Heaven. Through  
the same our Lord  
Jesus Christ his  
Son, who liveth and  
reigneth with him  
in the unity of the  
Holy Ghost, God,  
world without end.

*R. Amen.*

*R. Amen.*

*After which, the Bishop sits, with his mitre still on, and breathes thrice in the form of a cross, over the Chrism.*

*Then the twelve Priests in order bowing lowly to the Blessed Sacrament on the Altar, and to the Bishop, approach the table, and each in turn breathes, as the Bishop had done, over the Chrism. Then lowly bowing, as before, they return to their places. Which done, the Bishop standing, with his mitre, pronounces at once the Exorcism of the Chrism, saying:*

Exorcizo te crea-  
tura olei per Deum  
Patrem omnipoten-  
tem, qui fecit cælum

I exorcise thee, O  
creature of oil, by  
God the Father Al-  
mighty, who hath

et terram, mare, et omnia quæ in eis sunt, ut omnis virtus adversarii, omnis exercitus diaboli, omnisque incursio et omne phantasma satanæ eradicetur, et effugetur a te; ut fias omnibus qui ex te ungenti sunt, in adoptionem filiorum per Spiritum sanctum. In nomine Dei Patris Omnipotentis, et Jesu Christi Filii ejus Domini nostri, qui cum eo vivit et regnat Deus, in unitate ejusdem Spiritus sancti.

made heaven and earth, and all that therein is, that all the power of the enemy, all the host of Satan, and all the wiles and illusions of the devil may be expelled, and vanish from thee; that thou mayest be, to all who shall be anointed with thee, for their adoption as sons through the Holy Ghost; in the name of God the Father Almighty, and of Jesus Christ his Son, our Lord, who liveth and reigneth one God, in the unity of the same Holy Spirit.



*Then putting off his mitre, and extending his hands before his breast, he says the Preface :*

Per omnia sæcula  
sæculorum.

*R.* Amen.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*V.* Sursum corda.

*R.* Habemus ad Dominum.

*V.* Gratias agamus Domino Deo nostro.

*R.* Dignum, et justum est.

Vere dignum, et justum est, æquum, et salutare, nos tibi semper, et ubique gratias agere. Domine Sancte, Pater Omnipotens, æterne Deus. Qui in prin-

World without end.

*R.* Amen.

*V.* The Lord be with you.

*R.* And with thy spirit.

*V.* Lift up your hearts.

*R.* We lift them up unto the Lord.

*V.* Let us give thanks unto our Lord God.

*R.* It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, Holy Father, Almighty,

cipio inter cetera bonitatis tuæ munerera terram producere fructifera ligna jussisti, inter quæ hujus pinguis-  
simi liquoris ministræ olivæ nascerentur, quarum fructus sacro Chrismati deserviret. Nam et David prophético spiritu gratiæ tuæ Sacramenta præno-  
scens, vultus nostros in oleo exhilarandos esse cantavit. Et cum mundi crimina diluvio quondam ex-  
piarentur effuso, similitudinem futuri muneris columba de-  
monstrans per olivæ ramum, pacem terris redditam nuntiavit. Quod in novissimis

everlasting God. Who in the begin-  
ning among other blessings of thy  
bounty, didst com-  
mand the earth to  
bring forth trees  
yielding fruit, and  
that among these  
the olive, yielding  
this fatness of oil,  
should grow, whose  
fruit should serve to  
holy Chrism. For  
David also, fore-  
knowing by pro-  
phetic spirit the  
sacraments of thy  
grace, sang of oil to  
make man of a  
cheerful counten-  
ance; and when of  
old the crimes of the  
world were punished  
by the flood of wa-  
ters, a dove declar-

temporibus manifestis est effectibus declaratum, cum baptismatis aquis omnium criminum commissa delentibus, hæc olei unctio vultus nostros jucundos efficit, ac serenos. Inde etiam Moysi famulo tuo mandatum dedisti, ut Aaron fratrem suum prius aqua lotum per infusionem hujus unguenti constitueret Sacerdotem. Accessit ad hoc amplior honor, cum Filius tuus Jesus Christus Dominus noster lavari se a Joanne undis Jordanicis exegisset; ut Spiritu sancto in columbæ simili-

ing the image of the future blessing by an olive branch, announced the return of peace to the earth. Which has been shown by the manifest effects of grace, in these last days, wherein the waters of Baptism washing away all guilt of sin, this unction of oil maketh us of a cheerful and glad countenance. Then to Moses also thy servant thou didst command, that he should ordain Aaron his brother, first washed with water, priest by affusion of this oil. Hereunto was added higher honor, when thy

tudine desuper misso, unigenitum tuum in quo tibi optime complacuisse testimonio subsequentis vocis ostenderes, et hoc illud esse manifestissime comprobares, quod eum oleo lætitiæ præ consortibus suis ungendum David propheta cecinisset. Te igitur deprecamur, Domine Sancte, Pater Omnipotens, æternæ Deus, per eundem Jesum Christum Filium tuum Dominum nostrum, ut hujus creaturæ pinguedinem sanctificatione tua benedictione digneris, et sancti Spiritus ei admiscere vir-

Son, our Lord Jesus Christ, had demanded to be baptized of John in the waters of Jordan, that the Holy Ghost descending in the likeness of a dove upon thine only-begotten, in whom thou didst, by the testimony of thy voice which followed, declare thyself well pleased, and most manifestly prove this to be that of which the prophet David had sung, that he should be anointed with the oil of gladness above his fellows. We therefore pray thee, O Lord, holy Father, Almighty, ev-

tutem, cooperante  
Christi Filii tui po-  
tentia, a cujus no-  
mine sancto Chrisma  
nomen accepit, unde  
unxisti sacerdotes,  
reges, prophetas, et  
martyres; ut spiri-  
tualis lavacri baptis-  
mo renovandis, crea-  
turam Chrismatis  
in sacramentum per-  
fectæ salutis vitæ-  
que confirmes; ut  
sanctificatione unc-  
tionis infusa, cor-  
ruptione primæ na-  
tivitatis absorpta,  
sanctum uniuscu-  
jusque templum ac-  
ceptabilis vitæ inno-  
centiæ odore redo-  
lescat; ut secundum  
constitutionis tuæ  
sacramentum, regio,  
et sacerdotali, pro-

erlasting God,  
through the same  
Jesus Christ, our  
Lord, that thou  
wouldst vouchsafe  
to sanctify with  
thy blessing this  
creature of oil, and  
to infuse into it the  
virtue of thy Holy  
✠ Spirit, with the  
power of Christ thy  
Son co-operating,  
from whose holy  
name it has received  
the name of Chrism,  
with which thou  
hast anointed thy  
kings, priests, and  
martyrs: that to all  
who shall be renew-  
ed in the spiritual la-  
ver of baptism, thou  
wouldst confirm this  
Chrism for a sacra-  
ment of perfect

pheticoque honore  
perfusi, vestimento  
incompacti muneris  
induantur; ut sit  
his, qui renati fue-  
rint ex aqua, et Spi-  
ritu sancto, Chrisma  
salutis, eosque  
æternæ vitæ parti-  
cipes, et cœlestis

health and life, that  
by the infusion of  
sanctifying grace,  
and the destruction  
of our original cor-  
ruption, each one as  
an holy temple may  
breathe the fra-  
grance of an holy  
and acceptable life;  
that according to  
the sacrament of  
thy institution, be-  
ing anointed to the  
dignity of kings and  
priests and prophets,  
they may be clad  
with the robe of the  
undying gift, that it  
may be to all who  
shall be born again  
of water and the  
Holy Ghost, the  
Chrism of salvation,  
and may make them  
partakers of eternal

gloriæ faciat esse	life and heirs toge-
consortes.	ther of celestial
	glory.

*(Then in a lower tone.)*

Per eundem Do-	Through the same
minum nostrum Je-	Jesus Christ, thy
sum Christum Fili-	Son our Lord, who
um tuum, qui te-	with thee liveth and
cum vivit et regnat	reigneth in the uni-
in unitate ejusdem	ty of the same Holy
Spiritus sancti Deus,	Spirit, one God,
per omnia sæcula	world without end.
sæculorum.	

*R. Amen.*

*R. Amen.*

*The Preface being ended, the Bishop mingles the balsam and oil, mixed on the paten, with the holy Chrism in the Ampulla, saying :*

Hæc commistio	Let this mixture
liquorum fiat omni-	of oils be to all
bus ex ea perunctis	anointed therewith
propitiatio, et cus-	a means of grace,
todia salutaris in	and a defence unto
sæculo sæculorum.	salvation, world
	without end.

*R. Amen.*

*R. Amen.*

*The Deacon then removes the veil, which hitherto covered the Ampulla, and the Bishop, bowing his head, salutes the Chrism, saying:*

Ave sanctum Hail! Holy Chrism.  
Chrisma.

*This he does a second and a third time, saying it louder each time; and after saying it the third time, he kisses the lip of the Ampulla. Afterwards the twelve Priests in order make the same salutation, thrice repeating:*

Ave sanctum Hail! Holy Chrism.  
Chrisma.

*and having kissed the lip of the Ampulla, return to their places. Presently the Deacon approaches with the other Ampulla, containing the Oil of Catechumens, which he presents to the Archdeacon, who places it on the table before the Bishop. The Bishop and the twelve Priests breathe over it, as before was done in the case of the Ampulla of Chrism. Which done, the Bishop rises, and with his mitre at once pronounces in a low tone the Exorcism of the Oil of Catechumens, saying:*

## THE BLESSING OF THE OIL OF CATECHUMENS.

Exorcizo te crea-	I exorcise thee, O
tura olei, in nomine	creature of oil, in
Dei Pa-tris Omni-	the name of God the
potentis, et in no-	Fa-ther Almighty,



mine Jesu ✠ Christi,  
 et Spiritus ✠ sancti,  
 ut in hac invoca-  
 tione individuae Tri-  
 nitatis, atque unius  
 virtute Deitatis, om-  
 nis nequissima virtus  
 adversarii, omnis in-  
 veterata malitia dia-  
 boli, omnis violenta  
 incursio, omne con-  
 fusum et cæcum  
 phantasma eradice-  
 tur, et effugetur, et  
 discedat a te; ut  
 divinis Sacramentis  
 purificata fias in  
 adoptionem carnis et  
 spiritus, eis qui ex te  
 ungendi sunt, in re-  
 missionem omnium  
 peccatorum; ut effi-  
 ciantur eorum cor-  
 pora ad omnem gra-  
 tiam spiritualem ac-  
 cipiendam sanctifi-

and in the name of  
 Jesus ✠ Christ, and  
 of the Holy ✠ Ghost,  
 that by this invoca-  
 tion of the undivided  
 Trinity, in unity of  
 operation, and of  
 Godhead, all the  
 most wicked pow-  
 ers of the enemy,  
 all the inveterate  
 malice of the devil,  
 every violent assault,  
 every hidden and  
 dark illusion may be  
 rooted out and  
 chased away, and  
 dispelled from thee;  
 that thou mayest be  
 hallowed to the use  
 of holy sacraments  
 for the adoption  
 both of flesh and  
 spirit to those who  
 shall be anointed  
 with thee, for the

cata. Per eundem  
 Dominum nostrum  
 Jesum Christum, qui  
 venturus est judicare  
 vivos et mortuos, et  
 sæculum per ignem.

forgiveness of all  
 sins: that their bo-  
 dies may be sancti-  
 fied to receive all  
 spiritual grace,  
 through the same  
 our Lord Jesus  
 Christ, who shall  
 come to judge the  
 quick and the dead,  
 and the world by  
 fire.

*R.* Amen.

*R.* Amen.

*Then the Bishop, putting off his mitre, blesses the Oil  
 of Catechumens, saying:*

*V.* Dominus vo-  
 biscum.

*V.* The Lord be  
 with you.

*R.* Et cum spiri-  
 tu tuo.

*R.* And with thy  
 spirit.

*Oremus.*

Let us pray.

Deus incremento-  
 rum omnium et pro-  
 fectum spirituali-  
 um remunerator, qui  
 virtute sancti Spi-  
 ritus imbecillarum

O God, the giver  
 of all spiritual  
 growth and advance-  
 ment, who by the  
 power of the Holy  
 Ghost dost strength-

mentium rudimenta confirmas, te oramus, Domine, ut emittere digneris tuam bene+ditionem super hoc oleum, et venturis ad beatæ regenerationis lavacrum, tribuas per unctionem hujus creaturæ purgationem mentis et corporis; ut si quæ illis adversantium spirituum inhæsero maculæ, ad tactum sanctificati olei hujus abscedant; nullus spiritualibus nequitiiis locus, nulla refugis virtutibus sit facultas, nulla insidiantibus malis latendi licentia relinquatur. Sed venientibus ad fidem servis

en the first beginnings of weak minds, we beseech thee, O Lord, that thou wouldst vouchsafe to send thy bless+ing upon this oil, and to all who come to the blessed laver of regeneration, wouldst give, by the use of this anointing oil, absolution of mind and body: that if any stains have sunk into them by the work of the enemy, at the touch of this hallowed oil they may be done away; that there be no place for spiritual wickedness, no occasion given to relapsing virtue, no power of conceal-

tuis, et sancti Spiritus tui operatione mundandis, sit unctionis hujus præparatio utilis ad salutem, quam etiam celestis regenerationis nativitate in sacramento sunt baptismatis adepturi. Per Dominum nostrum Jesum Christum Filium tuum, qui venturus est judicare vivos et mortuos, et sæculum per ignem.

*R. Amen.*

ment left to lurking sins. But to thy servants, coming to the faith, and to be cleansed by the grace of thy Holy Spirit, let the preparation of this unction be availing towards the salvation which they will receive in the sacrament of baptism by the birth of a heavenly regeneration, through our Lord Jesus Christ, thy Son, who shall come to judge the quick and the dead, and the world by fire.

*R. Amen.*

*Then the Bishop and the twelve Priests, in order, reverently salute the Oil of Catechumens, saying thrice :*

Ave sanctum Oleum.

Hail ! Holy Oil.

*And when they have done this the third time, they kiss the mouth of the Ampulla, as before was directed for the Chrism. After this, the two Ampullæ are carried by the two Deacons back to the Sacristy, in the same form and order as they were brought, in procession; the two Cantors chanting the following verses:*

Ut novetur sex-  
us omnis unctione  
Chrismatis,

Ut sanetur sauci-  
ata dignitatis gloria.

*Chor.* O Redemp-  
tor.

*Cantores.* Lota  
mente sacro fonte  
aufugantur crimina;

Uncta fronte sa-  
crosancta influunt  
charismata.

*Chor.* O Redemp-  
tor.

That by this most  
sacred unction,

Either sex may be  
renewed,

And our wounded  
glory rescued

Through the Spi-  
rit's plenitude.

*Ch.* Hear our  
hymn.

*Cant.* By this  
fountain's hallowed  
waters

May the soul be  
cleansed from sin;

And the brows  
with oil anointed

Heavenly graces  
gain within.

*Ch.* Hear our  
hymn.

*Cantores.* Corde  
natus ex parentis al-  
vum implens vir-  
ginis,

Præsta lucem, clau-  
de mortem Chrisma-  
tis consortibus.

*Chor.* O Redemp-  
tor.

*Cantores.* Sit hæc  
dies festa nobis sæ-  
culorum sæculis:

Sit sacrata digna  
laude, nec senescat  
tempore.

*Chor.* O Redemp-  
tor.

*Cant.* Son of the  
Eternal Father,  
Virgin-born, afford  
us light,

Who receive this  
holy unction;

Save us from  
death's gloomy  
night.

*Ch.* Hear our  
hymn.

*Cant.* May this day  
of festal gladness,

Keep its holy joys  
in store,

Dignified with joy-  
ful praises,

Blooming now and  
evermore.

*Ch.* Hear our  
hymn.

*Meanwhile, the Bishop, sitting with his mitre, washes his hands, then returns to the Altar, and proceeds with the Mass as in the Missal.*

## TENEBRÆ FOR THURSDAY,

BEING THE MATINS AND LAUDS OF GOOD  
FRIDAY.

## THE MATINS.

## FIRST NOCTURN.

*Ant.* Astiterunt  
reges terræ, et prin-  
cipes convenerunt in  
unum, adversus Do-  
minum, et adversus  
Christum ejus.

*Ant.* The kings of  
the earth stood up,  
and the princes met  
together against the  
Lord, and against  
his Christ.

## PSALM 2.

Quare fremuerunt  
Gentes, \* et populi  
meditati sunt ina-  
nia ?

Why have the  
Gentiles raged, and  
the people devised  
vain things ?

Astiterunt reges  
terræ, et principes  
convenerunt in  
unum, \* adversus  
Dominum, et adver-  
sus Christum ejus.

The kings of the  
earth stood up, and  
the princes met to-  
gether against the  
Lord, and against  
his Christ.

Dirumpamus vincula eorum: \* et projiciamus a nobis jugum ipsorum.

Qui habitat in coelis irridebit eos: \* et Dominus subsannabit eos.

Tunc loquetur ad eos in ira sua: \* et in furore suo conturbabit eos.

Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus: \* prædicans præceptum ejus.

Dominus dixit ad me: \* Filius meus es tu, ego hodie genui te.

Postula a me, et dabo tibi Gentes hæreditatem tuam: \*

Let us break their bonds asunder; and let us cast away their yoke from us.

He that dwelleth in heaven shall laugh at them; and the Lord shall deride them.

Then shall he speak to them in his anger, and trouble them in his rage.

But I am appointed by him king over Sion his holy mountain, preaching his commandment.

The Lord said to me: Thou art my Son, to-day have I begotten thee.

Ask of me and I will give thee the Gentiles for thy in-



et possessionem tuam terminos terræ.

Reges eos in virga ferrea: \* et tamquam vas figuli confringes eos.

Et nunc reges intelligite: \* erudimini qui iudicatis terram.

Servite Domino in timore: \* et exultate ei cum tremore.

Apprehendite disciplinam, ne quando irascatur Dominus: \* et pereatis de via justa.

Cum exarserit in brevi ira ejus, \* beati

heritance; and the utmost parts of the earth for thy possession.

Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

And now, O ye kings! understand: receive instruction, you that judge the earth.

Serve ye the Lord with fear, and rejoice unto him with trembling.

Embrace discipline, lest at any time the Lord be angry, and ye perish from the just way.

When his wrath shall be kindled in a short time, blessed

omnes qui confidunt  
in eo.

1 *Ant.* Astiterunt  
reges terræ, et prin-  
cipes convenerunt in  
unum, adversus Do-  
minum, et adversus  
Christum ejus.

*Ant.* Diviserunt  
sibi vestimenta mea :  
et super vestem me-  
am miserunt sortem.

are all that trust in  
him.

1 *Ant.* The kings  
of the earth stood up,  
and the princes met  
together against the  
Lord, and against  
his Christ.

*Ant.* They parted  
my garments  
amongst them ; and  
upon my vesture  
they cast lots.

### PSALM 21.

Deus, Deus meus,  
respice in me : quare  
me dereliquisti ? \*  
longe a salute mea  
verba delictorum  
meorum.

Deus meus, cla-  
mabo per diem, et  
non exaudies : \* et

O God, my God !  
look upon me : why  
hast thou forsaken  
me ? Far from my  
salvation are the  
words of my sins.

O my God ! I  
shall cry by day, and  
thou wilt not hear ;  
and by night, and  
it shall not be re-

nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas, \* laus Israel.

In te speraverunt patres nostri : \* speraverunt, et liberasti eos.

Ad te clamaverunt, et salvi facti sunt : \* in te speraverunt, et non sunt confusi.

Ego autem sum vermis, et non homo : \* opprobrium hominum, et abjectio plebis.

Omnes videntes me, deriserunt me : \* locuti sunt labiis, et moverunt caput.

puted as folly in me.

But thou dwellest in the holy place, the praise of Israel.

In thee have our fathers hoped : they have hoped, and thou hast delivered them.

They cried to thee, and they were saved ; they trusted in thee, and were not confounded.

But I am a worm, and no man : the reproach of men, and the outcast of the people.

All they that saw me have laughed me to scorn ; they have spoken with the lips, and wagged the head.

Speravit in Domino, eripiat eum : \*  
salvum faciat eum,  
quoniam vult eum.

Quoniam tu es,  
qui extraxisti me de  
ventre : \* spes mea  
ab uberibus matris  
meæ. In te projec-  
tus sum ex utero.

De ventre matris  
meæ Deus meus es  
tu : \* ne discesseris  
a me.

Quoniam tribula-  
tio proxima est : \*  
quoniam non est qui  
adjuvet.

Circumdederunt  
me vituli multi : \*  
taurî pingues obsede-  
runt me.

Aperuerunt super

He hoped in the  
Lord, let him deliver  
him : let him save  
him, seeing he de-  
lighteth in him.

For thou art he  
that hast drawn me  
out of the womb :  
my hope from the  
breasts of my mo-  
ther. I was cast  
upon thee from the  
womb.

From my mother's  
womb thou art my  
God ; depart not  
from me.

For tribulation is  
very near : for there  
is none to help me.

Many calves have  
surrounded me : fat  
bulls have besieged  
me.

They have opened

me os suum, \* sicut  
leo rapiens et ru-  
giens.

Sicut aqua effusus  
sum: \* et dispersa  
sunt omnia ossa mea.

Factum est cor  
meum tamquam cera  
liquescens \* in me-  
dio ventris mei.

Aruit tamquam  
testa virtus mea, et  
lingua mea adhæsit  
faucibus meis: \* et  
in pulverem mortis  
deduxisti me.

Quoniam circum-  
dederunt me canes  
multi: \* concilium  
malignantium obse-  
dit me.

Foderunt manus  
meas et pedes meos:

their mouths against  
me, as a lion raver-  
ing and roaring.

I am poured out  
like water; and all  
my bones are scat-  
tered.

My heart is be-  
come like wax melt-  
ing in the midst of  
my bowels.

My strength was  
dried up like a pot-  
sherd, and my  
tongue hath cleaved  
to my jaws; and  
thou hast brought  
me down into the  
dust of death.

For many dogs  
have encompassed  
me; the council of  
the malignant hath  
besieged me.

They have dug my  
hands and my feet:

\* dinumeraverunt  
omnia ossa mea.

Ipsi vero conside-  
raverunt et inspexe-  
runt me: \* divise-  
runt sibi vestimenta  
mea, et super vestem  
meam miserunt sor-  
tem.

Tu autem, Domi-  
ne, ne elongaveris  
auxilium tuum a  
me: \* ad defensio-  
nem meam conspice.

Erue a framea,  
Deus, animam me-  
am: \* et de manu  
canis unicam meam.

Salva me ex ore  
leonis: \* et a corni-  
bus unicornium hu-  
militatem meam.

Narrabo nomen  
tuum fratribus  
meis: \* in medio

they have numbered  
all my bones.

And they have  
looked and stared  
upon me: they  
parted my garments  
amongst them, and  
upon my vesture  
they cast lots.

But thou, O  
Lord! remove not  
thy help from me;  
look towards my de-  
fence.

Deliver, O God!  
my soul from the  
sword, and my only  
one from the hand  
of the dog.

Save me from the  
lion's mouth, and  
my lowness from the  
horns of unicorns.

I will declare thy  
name to my bre-  
thren; in the midst

ecclesiæ laudabo  
te.

Qui timetis Do-  
minum, laudate  
eum : \* universum  
semen Jacob, glori-  
ficate eum.

Timeat eum omne  
semen Israel : \* quo-  
niam non sprexit,  
neque despexit de-  
precationem paupe-  
ris.

Nec avertit faciem  
suam a me : \* et  
cum clamarem ad  
eum, exaudivit me.

Apud te laus mea  
in ecclesia magna :  
\* vota mea reddam  
in conspectu timen-  
tium eum.

Edent pauperes,  
et saturabuntur ; et

of the church will I  
praise thee.

Ye that fear the  
Lord praise him :  
all ye the seed of  
Jacob, glorify him.

Let all the seed of  
Israel fear him ; be-  
cause he hath not  
slighted nor despised  
the supplication of  
the poor man.

Neither hath he  
turned away his face  
from me ; and when  
I cried to him he  
heard me.

With thee is my  
praise in a great  
church ; I will pay  
my vows in the  
sight of them that  
fear him.

The poor shall eat  
and shall be filled :

laudabunt Dominum qui requirunt eum : \* vivent corda eorum in sæculum sæculi.

Reminiscantur et convertentur ad Dominum \* universi fines terræ.

Et adorabunt in conspectu ejus \* universæ familiæ gentium.

Quoniam Domini est regnum : \* et ipse dominabitur gentium.

Manducaverunt et adoraverunt omnes pingues terræ : \* in conspectu ejus cadent omnes qui descendunt in terram.

and they shall praise the Lord, that seek him ; their hearts shall live for ever and ever.

All the ends of the earth shall remember, and shall be converted to the Lord.

And all the kindreds of the Gentiles shall adore in his sight.

For the kingdom is the Lord's ; and he shall have dominion over the nations.

All the fat ones of the earth have eaten and have adored ; all that go down to the earth shall fall before him.



Et anima mea illi  
vivet: \* et semen  
meum serviet ipsi.

Annuntiabitur  
Domino generatio  
ventura: \* et an-  
nuntiabunt cœli  
justitiam ejus popu-  
lo qui nascetur,  
quem fecit Dominus.

2 *Ant.* Diviserunt  
sibi vestimenta mea,  
et super vestem me-  
am miserunt sor-  
tem.

*Ant.* Insurrexe-  
runt in me testes  
iniqui, et mentita  
est iniquitas sibi.

And to him my  
soul shall live; and  
my seed shall serve  
him.

There shall be de-  
clared to the Lord a  
generation to come;  
and the heavens  
shall show forth his  
justice to a people  
that shall be born,  
which the Lord  
hath made.

2 *Ant.* They part-  
ed my garments  
amongst them; and  
upon my vesture  
they cast lots.

*Ant.* Unjust wit-  
nesses have risen up  
against me, and ini-  
quity hath lied to  
itself.

# PSALM 26.

Dominus illumi-

The Lord is my

natio mea, et salus  
mea : \* quem time-  
bo ?

Dominus protec-  
tor vitæ meæ : \* a  
quo trepidabo ?

Dum appropiant  
super me nocentes, \*  
ut edant carnes  
meas.

Qui tribulant me  
inimici mei, \* ipsi  
infirmati sunt, et  
ceciderunt.

Si consistant ad-  
versum me castra,  
\* non timebit cor  
meum.

Si exurgat adver-  
sum me prælium, \*  
in hoc ego sperabo.

Unam petii a Do-

light and my salva-  
tion, whom shall I  
fear ?

The Lord is the  
protector of my life;  
of whom shall I be  
afraid ?

Whilst the wicked  
draw near against  
me, to eat my flesh.

My enemies that  
trouble me, have  
themselves been  
weakened, and have  
fallen.

If armies in camp  
should stand to-  
gether against me,  
my heart shall not  
fear.

If a battle should  
rise up against me,  
in this will I be con-  
fident.

One thing I have

mino, hanc requiram : \* ut inhabitem in domo Domini omnibus diebus vitæ meæ.

Ut videam voluptatem Domini, \* et visitem templum ejus.

Quoniam abscondit me in tabernaculo suo : \* in die malorum protexit me in abscondito tabernaculi sui.

In petra exaltavit me : \* et nunc exaltavit caput meum super inimicos meos.

Circuivi, et immobilavi in tabernaculo ejus hostiam vociferationis : \* cantabo,

asked of the Lord, this will I seek after : that I may dwell in the house of the Lord all the days of my life.

That I may see the delight of the Lord, and may visit his temple.

For he hath hidden me in his tabernacle ; in the day of evils, he hath protected me in the secret place of his tabernacle.

He hath exalted me upon a rock : and now he hath lifted up my head above my enemies.

I have gone round, and have offered up in his tabernacle a sacrifice of jubila-

et psalmum dicam  
Domino.

Exaudi, Domine,  
vocem meam, qua  
clamavi ad te: \* mi-  
serere mei, et exaudi  
me.

Tibi dixit cor me-  
um, exquisivit te fa-  
cies mea: \* faciem  
tuam, Domine, re-  
quiram.

Ne avertas faciem  
tuam a me: \* ne de-  
clines in ira a servo  
tuo.

Adjutor meus  
esto: \* ne derelin-  
quas me, neque de-  
spicias me, Deus sa-  
lutaris meus.

Quoniam pater  
meus et mater mea  
dereliquerunt me: \*

tion: I will sing, and  
recite a psalm to the  
Lord.

Hear, O Lord!  
my voice, with  
which I have cried  
to thee: have mercy  
on me and hear me.

My heart hath  
said to thee, my  
face hath sought  
thee: thy face, O  
Lord! will I seek.

Turn not away  
thy face from me;  
decline not in thy  
wrath from thy ser-  
vant.

Be thou my help-  
er; forsake me not;  
do not thou despise  
me, O God, my Sa-  
viour!

For my father and  
my mother have left  
me; but the Lord

Dominus autem assumpsit me.

Legem pone mihi.  
Domine, in via tua :  
\* et dirige me in  
semitam rectam  
propter inimicos  
meos.

Ne tradideris me  
in animas tribulan-  
tium me : \* quoniam  
insurrexerunt in me  
testes iniqui, et men-  
tita est iniquitas  
sibi.

Credo videre bona  
Domini \* in terra  
viventium.

Expecta Domi-  
num, viriliter age :  
\* et confortetur cor  
tuum, et sustine  
Dominum.

3 *Ant.* Insurrex-

hath taken me  
up.

Set me, O Lord !  
a law in thy way ;  
and guide me in the  
right path, because  
of my enemies.

Deliver me not  
over to the will of  
them that trouble  
me ; for unjust wit-  
nesses have risen up  
against me and ini-  
quity hath lied to  
itself.

I believe to see the  
good things of the  
Lord, in the land of  
the living.

Expect the Lord,  
do manfully : and  
let thy heart take  
courage, and wait  
thou for the Lord.

3 *Ant.* Unjust

erunt in me testes iniqui, et mentita est iniquitas sibi. witnesses have risen up against me, and iniquity hath lied to itself.

*V. Diviserunt sibi vestimenta mea.* *V. They parted my garments amongst them.*

*R. Et super vestem meam miserunt sortem.* *R. And upon my vesture they cast lots.*

*Pater noster, secreto.* *Our Father, privately.*

### FIRST LESSON.

*De Lamentatione Jeremiæ Prophetæ. Cap. ii.* *From the Lamentation of Jeremias the Prophet. Chap. ii.*

*Heth. Cogitavit Dominus dissipare murum Filiæ Sion: tetendit funiculum suum, et non avertit manum suam a perditione: luxitque antemurale, et mu-* *Heth. The Lord hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath not withdrawn his hand*

rus pariter dissipatus est.

*Teth.* Defixæ sunt in terra portæ ejus: perdidit et contrivit vectes ejus: regem ejus et principes ejus in gentibus: non est lex, et prophetæ ejus non invenerunt visionem a Domino.

*Jod.* Sederunt in terra, conticuerunt senes filiæ Sion: consperserunt cinere capita sua, accincti sunt ciliciis:

from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

*Teth.* Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more, and her prophets have found no vision from the Lord.

*Jod.* The ancients of the daughter of Sion sit upon the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with hair-cloth; the

abjecerunt in terram  
capita sua virgines  
Jerusalem.

*Caph.* Defecerunt  
præ lacrymis oculi  
mei, conturbata  
sunt viscera mea :  
effusum est in terra  
jecur meum super  
contritione filiae  
populi mei, cum de-  
ficeret parvulus, et  
lactens in plateis  
oppidi.

Jerusalem, Jerusa-  
lem, convertere ad  
Dominum Deum  
tuum.

*R.* Omnes amici  
mei dereliquerunt  
me, et prævaluerunt  
insidiantes mihi :  
tradidit me quem  
diligebam : \* Et ter-

virgins of Jerusalem  
hang down their  
heads to the ground.

*Caph.* My eyes  
have failed with  
weeping, my bowels  
are troubled : my  
liver is poured out  
upon the earth, for  
the destruction of  
the daughter of my  
people, when the  
children, and the  
sucklings, fainted  
away in the streets  
of the city.

Jerusalem ! Je-  
rusalem ! be con-  
verted to the Lord  
thy God.

*R.* All my friends  
have forsaken me,  
and they that lay in  
ambush for me pre-  
vailed : he whom I  
love has betrayed



ribilibus oculis plaga crudeli percutientes, aceto potabant me.

*V.* Inter iniquos projecerunt me, et non pepercerunt animæ meæ. \* Et terribilibus oculis.

me: \* And they with terrible looks striking me with a cruel wound, gave me vinegar to drink.

*V.* They cast me out among the wicked, and spared not my life. \* And they.

## SECOND LESSON.

*Lamed.* Matribus suis dixerunt: Ubi est triticum et vinum? cum deficerent quasi vulnerati in plateis civitatis: cum exhalarent animas suas in sinu matrum suarum.

*Mem.* Cui comparabo te? vel cui assimilabo te, filia Je-

*Lamed.* They said to their mothers: Where is corn and wine? when they fainted away as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their mothers.

*Mem.* To what shall I compare thee? or to what

rusalem ? cui exæ-  
quabo te, et consola-  
bor te, virgo filia  
Sion ? magna est  
enim velut mare  
contritio tua : quis  
medebitur tui ?

*Nun.* Prophetæ  
tui viderunt tibi  
falsa et stulta, nec  
aperiebant iniquita-  
tem tuam, ut te ad  
pœnitentiam provo-  
carent : viderunt au-  
tem tibi assumptiones  
falsas, et ejectiones.

*Samech.* Plause-  
runt super te mani-  
bus omnes transe-  
untes per viam : si-  
bilaverunt, et move-

shall I liken thee,  
O daughter of Jeru-  
salem ? to what shall  
I equal thee, that I  
may comfort thee,  
O virgin daughter of  
Sion ? For great as  
the sea is thy de-  
struction : who shall  
heal thee ?

*Nun.* Thy pro-  
phets have seen  
false and foolish  
things for thee : and  
they have not laid  
open their iniquity,  
to excite thee to pe-  
nance : but they  
have seen for thee  
false revelations and  
banishments.

*Samech.* All they  
that passed by the  
way, have clapped  
their hands at thee :  
they have hissed,

runt caput suum  
super filiam Jerusa-  
lem : Hæccine est  
urbs, dicentes per-  
fecti decoris, gaudi-  
um universæ terræ ?

Jerusalem, Jeru-  
salem, convertere ad  
Dominum Deum tu-  
um.

*R.* Velum templi  
scissum est, \* Et om-  
nis terra tremuit :  
latro de cruce cla-  
mabat, dicens : Me-  
mento mei, Domine,  
dum veneris in reg-  
num tuum.

*V.* Petræ scissæ  
sunt, et monumenta  
aperta sunt, et mul-  
ta corpora sancto-  
rum, qui dormie-  
rant, surrexerunt. \*

and wagged their  
heads at the daugh-  
ter of Jerusalem,  
saying : Is this the  
city of perfect beau-  
ty, the joy of all the  
earth ?

Jerusalem ! Jeru-  
salem ! be converted  
to the Lord thy  
God.

*R.* The veil of  
the temple was rent,  
\* and all the earth  
quaked : the thief  
from the cross cried  
out, saying : Lord !  
remember me when  
thou shalt come into  
thy kingdom.

*V.* The rocks were  
rent, and the graves  
were opened, and  
many bodies of the  
saints that had slept  
arose. \*

Et omnis terra,      And all the earth.  
etc.

### THIRD LESSON.

*Aleph.* Ego vir  
videns paupertatem  
meam in virga in-  
dignationis ejus.

*Aleph.* Me mina-  
vit, et adduxit in  
tenebras, et non in  
lucem.

*Aleph.* Tantum  
in me vertit, et con-  
vertit manum suam  
tota die.

*Beth.* Vetustam  
fecit pellem meam,  
et carnem meam;  
contrivit ossa mea.

*Beth.* Ædificavit  
in gyro meo, et cir-  
cumdedit me felle et  
labore.

*Aleph.* I am the  
man that see my  
poverty by the rod  
of his indignation.

*Aleph.* He hath  
led me, and brought  
me into darkness,  
and not into light.

*Aleph.* Only  
against me he hath  
turned and turned  
again his hand all  
the day.

*Beth.* My skin and  
my flesh he hath  
made old, he hath  
broken my bones.

*Beth.* He hath  
built round about  
me, and hath com-  
passed me with gall,  
and labor.

*Beth.* In tenebrosis collocavit me, quasi mortuos semipiternos.

*Ghimel.* Circum-ædificavit adversum me, ut non egrediar: aggravavit compedem meum.

*Ghimel.* Sed et cum clamavero et rogavero, exclusit orationem meam.

*Ghimel.* Conclusit vias meas lapidibus quadris, semitas meas subvertit.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

*R.* Vineam electam, ego te plantavi: \* Quomodo

*Beth.* He hath set me in dark places as those that are dead for ever.

*Ghimel.* He hath built against me round about, that I may not get out: he hath made my fetters heavy.

*Ghimel.* Yea, and when I cry, and entreat, he hath shut out my prayer.

*Ghimel.* He hath shut up my ways with square stones, he hath turned my paths upside down.

Jerusalem! Jerusalem! be converted to the Lord thy God.

*R.* O my chosen vineyard! it is I that have planted

conversa es in amaritudinem, ut me crucifigeres, et Barabbam dimitteres ?

*V.* Sepivi te, et lapides elegi ex te, et ædificavi turrim. \* Quomodo conversa es, etc. Vineam meam, etc.

thee ; \* how art thou become so bitter that thou shouldst crucify me and dismiss Barabbas ?

*V.* I have fenced thee in and picked the stones out of thee, and have built a tower. \* How art thou, etc. O my chosen, etc.

## SECOND NOCTURN.

*Ant.* V im faciebant, qui quærebant animam meam.

*Anthem.* They that sought my soul used violence.

## PSALM 37.

Domine, ne in furore tuo arguas me : \* neque in ira tua corripias me.

Quoniam sagittæ tuæ infixæ sunt mi-

Rebuke me not, O Lord ! in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me :

hi: \* et confirmasti  
super me manum  
tuam.

Non est sanitas in  
carne mea a facie  
iræ tuæ: \* non est  
pax ossibus meis a  
facie peccatorum  
meorum.

Quoniam iniqui-  
tates meæ super-  
gressæ sunt caput  
meum: \* et sicut  
onus grave gravatæ  
sunt super me.

Putruerunt et cor-  
ruptæ sunt cicat-  
trices meæ. \* a facie  
insipientiæ meæ.

Miser factus sum,  
et curvatus sum  
usque in finem: \*  
tota die contristatus  
ingrediebar.

Quoniam lumbi

and thy hand hath  
been strong upon  
me.

There is no health  
in my flesh because  
of thy wrath: there  
is no peace for my  
bones because of my  
sins.

For my iniquities  
are gone over my  
head: and as a  
heavy burden are be-  
come heavy upon  
me.

My sores are putre-  
fied and corrupted,  
because of my fool-  
ishness.

I am become mise-  
rable, and am bowed  
down even to the  
end: I walked sor-  
rowful ail the day  
long.

For my loins are

mei impleti<sup>r</sup> sunt      filled with illusions  
 illusionibus: \* et      and there is no  
 non est sanitas in      health in my flesh.  
 carne mea.

Afflictus sum, et      I am afflicted and  
 humiliatus sum nimis: \* rugiebam a      humbled exceedingly:  
 gemitu cordis mei.      ly: I roared with  
    the groaning of my  
    heart.

Domine, ante te      Lord, all my de-  
 omne desiderium      sire is before thee,  
 meum: \* et gemitus      and my groaning is  
 meus a te non est      not hidden from  
 absconditus.

Cor meum conturbatum est, dereliquit      My heart is trou-  
 me virtus mea: \* et      bled, my strength  
 lumen oculorum me-      hath left me, and  
 orum, et ipsum non      the light of my eyes  
 est mecum.      itself is not with me.

Amici mei et      My friends and  
 proximi mei \* ad-      my neighbors have  
 versum me appro-      drawn near, and  
 pinquaverunt, et      stood against me.  
 steterunt.

Et qui juxta me      And they that



erant, de longe steterunt : \* et vim faciebant qui querebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates : \* et dolos tota die meditabantur.

Ego autem tamquam surdus non audiebam : \* et sicut mutus non aperiens os suum.

Et factus sum sicut homo non audiens : \* et non habens in ore suo redargutiones.

Quoniam in te, Domine, speravi : \* tu exaudies me, Domine Deus meus.

Quia dixi : Nequando supergaudeant mihi inimici

were near me stood afar off : and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not : and was as a dumb man not opening his mouth.

And I became as a man that heareth not : and that hath no reproofs in his mouth.

For in thee, O Lord ! have I hoped : thou wilt hear me, O Lord, my God !

For I said : Lest at any time my enemies rejoice over

mei: \* et dum com-  
moventur pedes mei,  
super me magna lo-  
cuti sunt.

Quoniam ego in  
flagella paratus sum:  
\* et dolor meus in  
conspectu meo sem-  
per.

Quoniam iniqui-  
tatem meam annun-  
tiabo: \* et cogitabo  
pro peccato meo.

Inimici autem mei  
vivunt, et confirmati  
sunt super me: \* et  
multiplicati sunt  
qui oderunt me  
inique.

Qui retribuunt  
mala pro bonis, de-  
trahebant mihi: \*  
quoniam sequebar  
bonitatem.

Ne derelinquas  
me, Domine Deus

me: and whilst my  
feet are moved, they  
speak great things  
against me.

For I am ready  
for scourges: and  
my sorrow is con-  
tinually before me.

For I will declare  
my iniquity: and I  
will think for my  
sin.

But my enemies  
live, and are stronger  
than I: and they  
that hate me wrong-  
fully are multiplied.

They that render  
evil for good, have  
detracted me, be-  
cause I followed  
goodness.

Forsake me not,  
O Lord, my God!

meus: \* ne discesse-  
ris a me.

Intende in adju-  
torium meum, \* Do-  
mine Deus salutis  
meæ.

4 *Ant.* Vim facie-  
bant, qui quærebant  
animam meam.

*Ant.* Confundan-  
tur et revereantur,  
qui quærunt ani-  
mam meam, ut au-  
ferant eam.

do not thou depart  
from me.

Attend unto my  
help, O Lord, the  
God of my salvation.

4 *Ant.* They that  
sought my soul used  
violence.

*Ant.* Let them  
be confounded and  
ashamed, that seek  
after my soul, to  
take it away.

# PSALM 39.

Expectans expec-  
tavi Dominum, \* et  
intendit mihi.

Et exaudivit pre-  
ces meas: \* et edux-  
it me de lacu mise-  
riæ, et de luto fæcis.

With expectation  
I have waited for  
the Lord, and he  
was attentive to me.

And he heard  
my prayers; and  
brought me out of  
the pit of misery,  
and the mire of  
dregs.

Et statuit super  
petram pedes meos :  
\* et direxit gressus  
meos.

Et immisit in os  
meum canticum no-  
vum, \* carmen Deo  
nostro.

Videbunt multi,  
et timebunt : \* et  
sperabunt in Domi-  
no.

Beatus vir, cujus  
est nomen Domini  
spes ejus : \* et non  
respexit in vanitates  
et insanias falsas.

Multa fecisti tu,  
Domine Deus meus,  
mirabilia tua : \* et  
cogitationibus tuis  
non est qui similis  
sit tibi.

Annuntiavi, et lo-  
cutus sum : \* multi-

And he set my  
feet upon a rock ;  
and directed my  
steps.

And he put a new  
canticle into my  
mouth, a song to  
our God.

Many shall see  
this, and shall fear :  
and they shall hope  
in the Lord.

Blessed is the man  
whose trust is in the  
name of the Lord :  
and who hath not  
had regard to vani-  
ties and lying follies.

Thou hast multi-  
plied thy wonderful  
works, O Lord, my  
God ! and in thy  
thoughts there is no  
one like to thee.

I have declared  
and I have spoken :

plicati sunt super  
numerus.

Sacrificium et ob-  
lationem noluisti : \*  
aures autem perfe-  
cisti mihi.

Holocaustum et  
pro peccato non pos-  
tulasti : \* tunc dixi :  
Ecce venio.

In capite libri  
scriptum est de me  
ut facerem volunta-  
tem tuam : \* Deus  
meus, volui, et le-  
gem tuam in medio  
cordis mei.

Annuntiavi justi-  
tiam tuam in eccle-  
sia magna, \* ecce  
labia mea non pro-  
hibebo : Domine tu  
scisti.

Justitiam tuam

they are multiplied  
above number.

Sacrifice and obla-  
tion thou didst not  
desire ; but thou hast  
pierced ears for me.

Burnt-offering and  
sin - offering thou  
didst not require :  
then said I : Behold  
I come.

In the head of the  
book it is written of  
me that I should  
do thy will : O my  
God ! I have desired  
it, and thy law in  
the midst of my  
heart.

I have declared  
thy justice in a great  
church : lo, I will  
not restrain my lips,  
O Lord ! thou know-  
est it.

I have not hid thy

non abscondi in corde meo : \* veritatem tuam et salutare tuum dixi.

Non abscondi misericordiam tuam, et veritatem tuam, \* a concilio multo.

Tu autem, Domine, ne longe facias miserationes tuas a me : \* misericordia tua et veritas tua semper susceperunt me.

Quoniam circumdederunt me mala, quorum non est numerus : \* comprehenderunt me iniquitates meæ, et non potui ut viderem.

Multiplicatæ sunt super capillos capitis mei : \* et cor meum dereliquit me.

justice within my heart : I have declared thy truth and thy salvation.

I have not concealed thy mercy and thy truth from a great council.

Withhold not thou, O Lord ! thy tender mercies from me : thy mercy and thy truth have always upheld me.

For evils without number have surrounded me ; my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head, and my heart hath forsaken me.

Complaceat tibi,  
Domine, ut eruas  
me : \* Domine, ad  
adjuvandum me re-  
spice.

Confundantur et  
revereantur simul.  
qui quærunt ani-  
mam meam. \* ut  
auferant eam.

Convertantur re-  
trorsum et reverean-  
tur,\* qui volunt mihi  
mala.

Ferant confestim  
confusionem suam,\*  
qui dicunt mihi :  
Euge, euge.

Exultent et læten-  
tur super te omnes  
quærentes : \* et di-  
cant semper : Mag-  
nificetur Dominus :  
qui diligunt salutare  
tuum.

Be pleased, O  
Lord ! to deliver  
me ; look down, O  
Lord ! to help me.

Let them be con-  
founded and asham-  
ed together, that  
seek after my soul  
to take it away.

Let them be turn-  
ed backward and be  
ashamed that desire  
evils to me.

Let them imme-  
diately bear their  
confusion, that say  
to me : 'Tis well, 'tis  
well.

Let all that seek  
thee rejoice and be  
glad in thee : and  
let such as love thy  
salvation say always :  
The Lord be magni-  
fied.

Ego autem mendicus sum, et pauper : \* Dominus sollicitus est mei.

Adjutor meus et protector meus tu es : \* Deus meus, ne tardaveris.

5 *Ant.* Confundantur et revereantur, qui quærunt animam meam, ut auferant eam.

*Ant.* Alieni insurrexerunt in me, et fortes quæsierunt animam meam.

But I am a beggar and poor ; the Lord is careful for me.

Thou art my helper and my protector : O my God ! be not slack.

5 *Ant.* Let them be confounded and ashamed, that seek after my soul to take it away.

*Ant.* Strangers have risen up against me, and the mighty have sought after my soul.

### PSALM 53.

Deus, in nomine tuo saluum me fac : \* et in virtute tua judica me.

Deus, exaudi orationem meam : \* au-

Save me, O God ! by thy name, and judge me in thy strength.

O God ! hear my prayer : give ear to



ribus percipe verba  
oris mei.

Quoniam alieni in-  
surrexerunt adver-  
sum me, et fortes  
quæsierunt animam  
meam : \* et non pro-  
posuerunt Deum an-  
te conspectum su-  
um.

Ecce enim Deus  
adjuvat me : \* et  
Dominus susceptor  
est animæ meæ.

Averte mala ini-  
micis meis : \* et in  
veritate tua disperde  
illos.

Voluntarie sacrifi-  
cabo tibi, \* et confi-  
tebor nomini tuo  
Domine : quoniam  
bonum est.

Quoniam ex omni  
tribulatione eripuisti  
me : \* et super ini-

the words of ' my  
mouth.

For strangers have  
risen up against me :  
and the mighty have  
sought after my  
soul ; and they have  
not set God before  
their eyes.

For behold God is  
my helper : and the  
Lord is the protector  
of my soul.

Turn back the  
evils upon my ene-  
mies : and cut them  
off in thy truth.

I will freely sacrifi-  
ce to thee, and will  
give praise, O God !  
to thy name : be-  
cause it is good.

For thou hast de-  
livered me out of all  
trouble : and my eye

micòs meos despexit  
oculus meus.

6 *Ant.* Alieni insurrexerunt in me,  
et fortes quæsierunt  
animam meam.

V. Insurrexerunt  
in me testes iniqui.

R. Et mentita est  
iniquitas sibi.

Pater noster, *se-  
creto.*

hath looked down  
upon my enemies.

6 *Ant.* Strangers  
have risen up  
against me, and the  
mighty have sought  
after my soul.

V. Unjust wit-  
nesses have risen up  
against me.

R. And iniquity  
hath lied to itself.

Our Father, *pri-  
vately.*

#### FOURTH LESSON.

EX Tractatu Sancti  
Augustini Episco-  
pi super Psalmos.  
*In Psalm 63.*

Protexisti me, De-  
us, a conventu ma-  
lignantium, a mul-  
titudine operantium  
iniquitatem. Jam

From the treatise of  
St. Augustine, the  
Bishop, on the  
Psalms. *On the  
63d Psalm.*

Thou hast pro-  
tected me, O God!  
from the assembly  
of the malignant;  
from the multitude

ipsum caput nostrum intueamur. Multi martyres talia passi sunt, sed nihil sic elucet, quomodo caput martyrum; ibi melius intuemur, quod illi experti sunt. Protectus est a multitudine malignantium, protegente se Deo, protegente carnem suam ipso Filio, et homine quem gerebat; quia filius hominis est, et Filius Dei est. Filius Dei, propter formam Dei; filius hominis, propter formam servi, habens in potestate ponere animam suam, et recipere eam. Quid ei potuerunt facere inimici? Occiderunt of the workers of iniquity. Now let us behold our head himself. Many martyrs have suffered such torments; but nothing is so conspicuous as the head of martyrs: there we see better what they endured. He was protected from the multitude of the malignant; that is, God protected himself, the Son, and the Man assumed by the Son, protected his own flesh. For he is the Son of Man, and the Son of God: the Son of God because of the form of God; the Son of Man because of the form of a servant,

corpus, animam non occiderunt. Intendite. Parum ergo erat Dominum hortari martyres verbo, nisi firmaret exemplo.

*R.* Tamquam ad latronem existis cum gladiis et fustibus comprehendere me : \* Quotidie apud vos eram in templo docens, et non me tenuistis : et ecce flagellatum ducitis ad crucifigendum.

having in his power to lay down his life, and take it up again. What could his enemies do against him ? They killed his body, but they did not kill his soul. Take notice then. It signified little for our Lord to exhort the martyrs by word, if he had not fortified them by his example.

*R.* You are come out as against a robber, with swords and clubs to apprehend me : \* I was daily with you, teaching in the temple, and you laid not hands on me, yet now you scourge me and lead me to be crucified.

V. Cumque iniecissent manus in Jesum, et tenuissent eum, dixit ad eos. \* Quotidie apud vos, etc.

V. And when they had laid hands on Jesus, and held him, he said to them: <sup>1</sup> I was daily, etc.

### FIFTH LESSON.

Nostis qui conventus erat malignantium Judæorum, et quæ multitudo erat operantium iniquitatem. Quam iniquitatem? Quia voluerunt occidere Dominum Jesum Christum. Tanta opera bona, inquit, ostendi vobis: propter quod horum me vultis occidere? Pertulit omnes infirmos eorum, curavit omnes languidos eorum, prædicavit regnum

You know what was the assembly of the malignant Jews, and what the multitude of the workers of iniquity. But what was that iniquity? It was, that they intended to kill our Lord Jesus Christ. I have shown, saith he, so many good works to you; for which of these will you kill me? He bore with all their weaknesses, he healed all their

cœlorum, non tacuit vitia eorum : ut ipsa potius eis displicerent, non medicus a quo sanabantur. His omnibus curationibus ejus ingrati, tamquam multa febre phrenetici, insanientes in medicum qui venerat curare eos, excogitaverunt consilium perdendi eum : tamquam ibi volentes probare, utrum vere homo sit, qui mori possit ; an aliquid super homines sit, et mori se non permittat. Verbum ipsorum agnoscimus in Sapiencia Salomonis : Morte turpissima, inquit, condemnemus eum. Interrogemus eum :

sick, he preached the kingdom of heaven, he concealed not their crimes, that they might rather hate them, than the physician who healed them. Yet such was their ingratitude for all these cures, that like men raving in a high fever, they raged against the physician who came to cure them, and formed a design of destroying him ; as if they had a mind to try whether he was a real man that could die, or something above men, and would not die. We find their words in the Wisdom of

erit enim respectus  
in sermonibus illius.  
Si enim vere Filius  
Dei est, liberet eum.

Solomon. Let us  
condemn him, say  
they, to a most  
shameful death.  
Let us examine him :  
for regard will be  
had to his words.  
If he be truly the  
Son of God, let him  
deliver him.

*R.* Tenebræ factæ  
sunt, dum crucifix-  
issent Jesum Judæi ;  
et circa horam no-  
nam, exclamavit Je-  
sus voce magna :  
Deus meus, ut quid  
me dereliquisti ? \*  
Et inclinato capite,  
emisit spiritum.

*R.* Darkness cov-  
ered the earth,  
whilst the Jews  
crucified Jesus ; and  
about the ninth  
hour, Jesus cried  
out with a loud  
voice : My God !  
why hast thou for-  
saken me ? \* And  
bowing down his  
head, he gave up  
the ghost.

*V.* Exclamans Je-  
sus voce magna, ait :  
Pater, in manus tuas

*V.* Jesus crying  
with a loud voice,  
said : Father ! into

commendo spiritum  
meum. \* Et inclina-  
to, etc.

thy hands I com-  
mend my spirit. \*  
And bowing down.

### SIXTH LESSON.

Exacuerunt tam-  
quam gladium lin-  
guas suas. Non di-  
cant Judæi: Non  
occidimus Christum.  
Etenim propterea  
eum dederunt judici  
Pilato, ut quasi ipsi  
a morte ejus vide-  
rentur immunes.  
Nam cum dixisset  
eis Pilatus, Vos  
eum occidite, re-  
sponderunt: Nobis  
non licet occidere  
quemquam. Iniqui-  
tatem facinoris sui  
in judicem hominem  
refundere volebant:  
sed numquid Deum  
judicem fallebant?

They have whet-  
ted their tongues  
like a sword. Let  
not the Jews say:  
We did not kill  
Christ, under pre-  
tence, that therefore  
they delivered him  
up to Pilate the  
judge, that they  
might seem inno-  
cent of his death;  
and that when Pilate  
had said to them:  
Put him to death  
yourselves, they an-  
swered: It is not  
lawful for us to put  
any man to death.  
Thus they pretended  
to throw the injus-



Quod fecit Pilatus, in eo ipso quod fecit, aliquantum particeps fuit; sed in comparatione illorum, multo ipse innocentior. Institit enim quantum potuit, ut illum ex eorum manibus liberaret: nam propterea flagellatum produxit ad eos. Non persequendo Dominum flagellavit, sed eorum furori satisfacere volens: ut vel sic jam mitescerent, et desinerent velle occidere, cum flagellatum viderent. Fecit et hoc. At ubi perseveraverunt, nostis illum lavisse manus, et dixisse, quod ipse non fecisset,

tice of their crime upon the judge who was a man; but could they deceive a Judge who is God? What Pilate did, made him partaker of their crime; but in comparison of them, he was much more innocent. For he did what he could to rescue him from their hands; and for that reason ordered him to be scourged and shown to them. This he did to our Lord, not by way of persecution, but to satisfy their rage; that the sight of him in that condition might move them to pity, and make them desist

mundum se esse a morte illius. Fecit tamen. Sed si reus quia fecit vel invitus, illi innocentes qui coegerunt ut faceret? nullo modo. Sed ille dixit in eum sententiam, et iussit eum crucifigi, et quasi ipse occidit: et vos, o Judæi, occidistis.

Unde occidistis?  
Gladio linguæ: ac-  
istis enim linguas  
vestras. Et quando  
percussistis, nisi

from desiring his death. All this he did. But when they still persisted, you know that he washed his hands, and said that he was innocent of his death. And yet he put him to death. But if he was guilty for doing so against his will, are they innocent who forced him to it? Not at all. He pronounced sentence upon him, and commanded him to be crucified, and so might be said to kill him; but you also, O Jews! have killed him. How have you killed him? With the sword of your tongues: for you

quando clamastis : whetted your  
Crucifige, crucifige ? tongues. And when  
gave you the stroke,  
but when you cried  
out: Crucify him,  
crucify him ?

*R.* Animam meam dilectam tradidi in manus iniquorum, et facta est mihi hæreditas mea sicut leo in silva : dedit contra me voces adversarius, dicens : Congregamini, et properate ad devorandum illum : posuerunt me in deserto solitudinis, et luxit super me omnis terra : \* Quia non est inventus qui me agnosceret, et faceret bene.

*R.* I have given my dear soul into the hands of the wicked, and my inheritance is become to me as a lion in the wood : my adversary gave out words against me, saying : Come together, and make haste to devour him : they placed me in a solitary desert, and all the earth mourned for me : \* Because there was none that would know me and do me any good.

*V.* Insurrexerunt

*V.* Men without

in me viri absque	mercy rose up
misericordia, et non	against me, and
pepercerunt animæ	they spared not my
meæ. * Quia non	life. * Because, etc.
est, etc. Animam	I have given, etc.
meam, etc.	

## THIRD NOCTURN.

<i>Ant.</i> Ab insurgen-	<i>Ant.</i> Defend me
tibus in me libera	from them that rise
me, Domine, quia	up against me, O
occupaverunt ani-	Lord! for they are
mam meam.	in possession of my
	soul.

## PSALM 58.

Eripe me de ini-	Deliver me from
micis meis, Deus	my enemies, O my
meus: * et ab insur-	God! and defend
gentibus in me li-	me from them that
bera me.	rise up against me.

Eripe me de ope-	Deliver me from
rantibus iniquita-	them that work ini-
tem: * et de viris	quity; and save me
sanguinum salva me.	from bloody men.

Quia ecce ceperunt animam meam:  
\* irruerunt in me fortes.

Neque iniquitas mea, neque peccatum meum, Domine:  
\* sine iniquitate cucurri, et direxi.

Exurge in occursum meum, et vide:  
\* et tu, Domine Deus virtutum, Deus Israel.

Intende ad visitandas omnes gentes:  
\* non miserearis omnibus qui operantur iniquitatem.

Convertentur ad vesperam, et famem patientur ut canes:

For behold they have caught my soul; the mighty have rushed in upon me.

Neither is it for my iniquity, nor for my sin, O Lord! without iniquity have I run, and directed my steps.

Rise up thou to meet me, and behold; even thou, O Lord, the God of hosts, the God of Israel!

Attend to visit all the nations: have no mercy on all them that work iniquity.

They shall return at evening and shall suffer hunger like

\* et circuibunt civitatem.

Ecce loquentur in ore suo, et gladius in labiis eorum : \* quoniam quis audivit ?

Et tu Domine, deridebis eos : \* ad nihilum deduces omnes gentes.

Fortitudinem meam ad te custodiam, quia Deus susceptor meus es. \* Deus meus, misericordia ejus præveniet me.

Deus ostendet mihi super inimicos meos, ne occidas eos ; \* ne quando obliviscantur populi mei.

dogs : and shall go round about the city.

Behold they shall speak with their mouth, and a sword is in their lips : for who, say they, hath heard us ?

But thou, O Lord ! shalt laugh at them, thou shalt bring all the nations to nothing.

I will keep my strength to thee : for thou art my protector : my God, his mercy shall prevent me.

God shall let me see over my enemies : slay them not, lest at any time my people forget.

Disperge illos in  
virtute tua: \* et de-  
pone eos, protector  
meus Domine.

Delictum oris eo-  
rum, sermonem la-  
biorum ipsorum: \*  
et comprehendantur  
in superbia sua.

Et de execratione  
et mendacio annun-  
tiabuntur in con-  
summatione: \* in  
ira consummationis,  
et non erunt.

Et scient quia  
Deus dominabitur  
Jacob, \* et finium  
terræ.

Convertentur ad

Scatter them by  
thy power; and  
bring them down,  
O Lord, my pro-  
tector!

For the sin of  
their mouth, and  
the word of their  
lips: and let them  
be taken in their  
pride.

And for their  
cursing and lying  
they shall be talked  
of, when they are  
consumed: when  
they are consumed  
by thy wrath, and  
they shall be no  
more.

And they shall  
know that God will  
rule Jacob, and all  
the ends of the  
earth.

They shall return

vesperam, et famem  
patientur ut canes.  
\* et circuibunt civi-  
tatem.

Ipsi dispergentur  
ad manducandum:  
\* si vero non fue-  
rint saturati, et mur-  
murabunt.

Ego autem canta-  
bo fortitudinem tu-  
am: \* et exultabo  
mane misericordiam  
tuam.

Quia factus es sus-  
ceptor meus, \* et  
refugium meum, in  
die tribulationis  
meæ.

Adjutor meus,  
tibi psallam, quia  
Deusceptor meus  
es: \* Deus meus mi-  
sericordia mea.

7 *Ant.* Ab insur-

at evening and shall  
suffer hunger like  
dogs: and shall go  
round about the  
city.

They shall be scat-  
tered abroad to eat,  
and shall murmur  
if they be not filled.

But I will sing  
thy strength; and  
will extol thy mercy  
in the morning.

For thou art be-  
come my support,  
and my refuge, in  
the day of my trou-  
ble.

Unto thee, O my  
helper! will I sing,  
for thou art God my  
defence: my God my  
mercy.

7 *Ant.* Defend



gentibus in me libera me, Domine, quia occupaverunt animam meam.

*Ant.* Longe fecisti notos meos a me: traditus sum, et non egrediebar.

me from them that rise up against me, O Lord! for they are in possession of my soul.

*Ant.* Thou hast put away my acquaintance far from me; I was delivered up, and came not forth.

### PSALM 87.

Domine Deus salutis meæ, \* in die clamavi, et nocte coram te.

Intret in conspectu tuo oratio mea: \* inclina aurem tuam ad precem meam:

Quia repleta est malis anima mea: \*

O Lord, the God of my salvation! I have cried in the day and in the night before thee.

Let my prayer come in before thee; incline thy ear to my petition.

For my soul is filled with evils:

et vita mea inferno  
appropinquavit.

Æstimatus sum  
cum descendentibus  
in lacum : \* factus  
sum sicut homo sine  
adjutorio, inter  
mortuos liber.

Sicut vulnerati  
dormientes in se-  
pulchris, quorum  
non es memor am-  
plius : \* et ipsi de  
manu tua repulsi  
sunt.

Posuerunt me in  
lacu inferiori : \* in  
tenebrosis et in  
umbra mortis.

Super me con-  
firmatus est furor  
tuus : \* et omnes  
fluctus tuos indux-  
isti super me.

Longe fecisti

and my life hath  
drawn nigh to hell.

I am counted  
among those that go  
down to the pit ; I  
am become as a man  
without help, free  
among the dead.

Like the slain  
sleeping in the se-  
pulchres, whom thou  
rememberest no  
more : and they are  
cast off from thy  
hand.

They have laid me  
in the lower pit ; in  
the dark places, and  
in the shadow of  
death.

Thy wrath is  
strong over me ; and  
all thy waves thou  
hast brought in upon  
me.

Thou hast put

notos meos a me : \*  
posuerunt me abomi-  
nationem sibi.

Traditus sum, et  
non egrediebar : \*  
oculi mei langue-  
runt præ inopia.

Clamavi ad te,  
Domine, tota die : \*  
expandi ad te manus  
meas.

Numquid mortuis  
facies mirabilia : \*  
aut medici suscita-  
bunt, et confitebun-  
tur tibi ?

Numquid narra-  
bit aliquis in se-  
pulchro misericor-  
diam tuam, \* et  
veritatem tuam in  
perditione ?

away my acquaint-  
ance far from me :  
they have set me an  
abomination to  
themselves.

I was delivered  
up, and came not  
forth : my eyes lan-  
guished through  
poverty.

All the day, I  
cried to thee, O  
Lord ! I stretched  
out my hands to  
thee !

Wilt thou show  
wonders to the  
dead ? or shall physi-  
cians raise to life,  
and give praise to  
thee ?

Shall any one in  
the sepulchre de-  
clare thy mercy, and  
thy truth in de-  
struction ?

Numquid cognoscentur in tenebris mirabilia tua, \* et justitia tua in terra oblivionis ?

Et ego ad te, Domine, clamavi : \* et mane oratio mea præveniet te.

Ut quid Domine repellis orationem meam : \* avertis faciem tuam a me ?

Pauper sum ego, et in laboribus a juventute mea : \* exaltatus autem, humiliatus sum, et conturbatus.

In me transierunt iræ tuæ : \* et terrores tui conturbaverunt me.

Circumdederunt

Shall thy wonders be known in the dark ; and thy justice in the land of forgetfulness ?

But I, O Lord ! have cried to thee : and in the morning my prayer shall prevent thee.

Lord ! why castest thou off my prayer ? why turnest thou away thy face from me ?

I am poor, and in labors from my youth ; and being exalted, have been humbled and troubled.

Thy wrath hath come upon me : and thy terrors have troubled me.

They have come

me sicut aqua tota  
die: \* circumdederunt  
me simul.

Elongasti a me  
amicum et proximum,  
\* et notos  
meos a miseria.

*S Ant.* Longe  
fecisti notos meos a  
me: traditus sum,  
et non egrediebar.

*Ant.* Captabunt  
in animam justi, et  
sanguinem innocentem  
condemnabunt.

round about me like  
water all the day:  
they have compassed  
me about together.

Friend and neighbor  
thou hast put  
far from me: and  
my acquaintance,  
because of misery.

*S Ant.* Thou hast  
put away my acquaintance  
far from  
me; I was delivered  
up, and came not  
forth.

*Ant.* They will  
hunt after the soul  
of the just, and will  
condemn innocent  
blood.

### PSALM 93.

Deus ultionum  
Dominus:

The Lord is the  
God to whom re-  
venge belongeth:

\* Deus ultionum libere egit.

Exaltare qui iudicas terram : \* redde retributionem superbis.

Usquequo peccatores, Domine, \* usquequo peccatores gloriabuntur ?

Effabuntur et loquentur iniquitatem : \* loquentur omnes, qui operantur injustitiam ?

Populum tuum, Domine, humiliaverunt : \* et hereditatem tuam vexaverunt.

Viduam et advenam interfecerunt : \* et pupillos occiderunt.

the God of revenge hath acted freely.

Lift up thyself, thou that judgest the earth : render a reward to the proud.

How long shall the wicked, O Lord ! how long shall the wicked make their boast ?

How long shall they utter and speak wrong things ? How long shall all speak who work injustice ?

Thy people, O Lord ! they have brought low ; and they have afflicted thy inheritance.

They have slain the widow and the stranger : and they have murdered the fatherless.

Et dixerunt: Non  
videbit Dominus, \*  
nec intelliget Deus  
Jacob.

Intelligite, insipi-  
entes in populo: \*  
et stulti, aliquando  
sapite.

Qui plantavit au-  
rem, non audiet? \*  
aut qui finxit ocu-  
lum, non conside-  
rat?

Qui corripit gen-  
tes, non arguet: \*  
qui docet hominem  
scientiam?

Dominus scit cogi-  
tationes hominum, \*  
quoniam vanæ sunt.

Beatus homo,  
quem tu erudieris,

And they have  
said: The Lord shall  
not see: neither  
shall the God of  
Jacob understand.

Understand, ye  
senseless among the  
people! and, you  
fools! be wise at  
last.

He that planted  
the ear, shall he not  
hear; or he that  
formed the eye, doth  
he not consider?

He that chastiseth  
nations, shall he not  
rebuke, he that  
teacheth man know-  
ledge?

The Lord know-  
eth the thoughts of  
men, that they are  
vain.

Blessed is the man  
whom thou shalt in-

Domine : \* et de lege tua docueris eum.

Ut mitiges ei a diebus malis : \* donec fodiatur peccatori fovea.

Quia non repellet Dominus plebem suam : \* et hæreditatem suam non derelinquet.

Quoadusque iustitia convertatur in iudicium ; \* et qui juxta illam, omnes qui recto sunt corde.

Quis consurget mihi adversus malignantes ? \* aut quis stabit mecum adversus operantes iniquitatem ?

Nisi quia Domi-

struct, O Lord ! and shalt teach him out of thy law.

That thou mayest give him rest from the evil days : till a pit be dug for the wicked.

For the Lord will not cast off his people : neither will he forsake his own inheritance.

Until justice be turned into judgment : and they that are near it are all the upright in heart.

Who shall rise up for me against the evil doers ? or who shall stand with me against the workers of iniquity ?

Unless the Lord



nus adjuvit me: \* had been my helper;  
 paulo minus habi- my soul had almost  
 tasset in inferno ani- dwelt in hell.  
 ma mea.

Si dicebam: Mo- If I said: My foot  
 tus est pes meus: \* is moved: thy mer-  
 misericordia tua, cy, O Lord! as-  
 Domine, adjuvabat- sisted me.  
 me.

Secundum multi- According to the  
 tudinem dolorum multitude of my  
 meorum in corde sorrows in my heart,  
 meo, \* consolationes thy comforts have  
 tuæ lætificaverunt given joy to my  
 animam meam. soul.

Numquid adhæret Doth the seat of  
 tibi sedes iniquita- iniquity stick to  
 tis: \* qui fingis la- thee: who framest  
 borem in præcepto? labor in command-  
 ment?

Captabunt in ani- They will hunt  
 mam justi: \* et san- after the soul of the  
 guinem innocentem just, and will con-  
 condemnabunt. demn innocent  
 blood.

Et factus est mihi But the Lord is

Dominus in refugium, \* et Deus meus in adiutorium spei meæ.

Et reddet illis iniquitatem ipsorum; et in malitia eorum disperdet eos: \* disperdet illos Dominus Deus noster.

9 *Ant.* Captabunt in animam iusti, et sanguinem innocentem condemnabunt.

V. Locuti sunt adversum me lingua dolosa.

R. Et sermonibus odii circumdederunt me, et expugnaverunt me gratis.

my refuge: and my God the help of my hope.

And he will render to them their iniquity: and in their malice he will destroy them: yea, the Lord our God will destroy them.

9 *Ant.* They will hunt after the soul of the just, and will condemn innocent blood.

V. They have spoken against me with deceitful tongues.

R. And they have compassed me about with words of hatred; and have fought against me without cause.

Pater noster, *se-  
creto.*

Our Father, *pri-  
vately.*

### SEVENTH LESSON.

De Epistola beati	From the Epistle
Pauli Apostoli ad	of St. Paul the
Hebræos. <i>Cap.</i>	Apostle to the
<i>iv. et v.</i>	Hebrews. <i>Chap.</i>
	<i>iv. and 5.</i>

Festinemus in- gredi in illam re- quiem, ut ne in id- ipsum quis incidat incredulitatis exem- plum. Vivus est enim sermo Dei, et efficax, et penetra- bilior omni gladio ancipiti, et pertin- gens usque ad divi- sionem animæ ac spiritus, compagum quoque ac medulla- rum, et discretor cogitationum et in- tentionum cordis.	Let us hasten therefore to enter into that rest: lest any man fall into the same example of unbelief. For the word of God is living and effectual, and more piercing than any two-edged sword: and reach- ing unto the division of the soul and spi- rit, of the joints also, and the mar- row, and is a dis- cerner of the
---	---

Et non est ulla creatura invisibilis in conspectu ejus: omnia autem nuda et aperta sunt oculis ejus, ad quem nobis sermo. Habentes ergo Pontificem magnum, qui penetravit cœlos, Jesum filium Dei, teneamus confessionem. Non enim habemus Pontificem, qui non possit compati infirmitatibus nostris: tentatum autem per omnia pro similitudine, absque peccato.

*R.* Tradiderunt me in manus impi-

thoughts and intentions of the heart. Neither is there any creature invisible in his sight; but all things are naked and open to the eyes of him, to whom our speech is. Seeing then that we have a great high-priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession. For we have not a high-priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, yet without sin.

*R.* They delivered me into the hands

orum, et inter iniquos projecerunt me, et non pepercerunt animæ meæ: congregati sunt adversum me fortes: \* Et sicut gigantes steterunt contra me.

V. Alieni insurrexerunt adversum me, et fortes quæsierunt animam meam. \* Et sicut, etc.

of the impious, and cast me out amongst the wicked, and spared not my life: the powerful gathered together against me: \* and like giants they stood against me.

V. Strangers have risen up against me, and the mighty have sought after my soul. \* And like giants.

#### EIGHTH LESSON.

Adeamus ergo cum fiducia ad thronum gratiæ, ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Omnis namque Pontifex ex hominibus

Let us go therefore with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid. For every high-priest taken from among men, is ap-

assumptus, pro hominibus constituitur in iis quæ sunt ad Deum, ut offerat dona et sacrificia pro peccatis: qui condolere possit iis, qui ignorant et errant, quoniam et ipse circumdatus est infirmitate. Et propterea debet, quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis.

*R.* Jesum tradidit impius summis principibus sacerdotum, et senioribus populi: \* Petrus autem sequebatur eum a longe, ut videret finem.

*V.* Adduxerunt autem eum ad Cai-

pointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins; who can have compassion on them that are ignorant, and that err: because he himself also is encompassed with infirmity: and therefore he ought, as for the people, so also for himself, to offer for sins.

*R.* The wicked man betrayed Jesus to the chief priests and ancients of the people: \* but Peter followed him afar off, to see the end.

*V.* And they led him to Caiphas, the

pham principem sacerdotum, ubi Scribæ et Pharisei convenerant. \* Petrus autem, etc.

high-priest, where the Scribes and Pharisees were met together. \* But Peter.

### NINTH LESSON.

Nec quisquam sumit sibi honorem, sed qui vocatur a Deo, tamquam Aaron. Sic et Christus non semetipsum clarificavit ut Pontifex fieret, sed qui locutus est ad eum: Filius meus es tu, ego hodie genui te. Quemadmodum et in alio loco dicit: Tu es sacerdos in æternum, secundum ordinem Melchisedech. Qui in diebus carnis suæ preces supplicatio-

Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself to be made a high-priest: but he that said to him: Thou art my Son, this day have I begotten thee. As he saith also in another place: Thou art a priest for ever, according to the order of Melchisedech. Who in the days of his flesh, offering up

nesque ad eum, qui possit illum salvum facere a morte, cum clamore valido et lacrymis offerens, exauditus est pro sua reverentia. Et quidem cum esset Filius Dei, didicit ex iis quæ passus est, obedientiam; et consummatus, factus est omnibus obtemperantibus sibi, causa salutis æternæ, appellatus a Deo Pontifex juxta ordinem Melchisedech.

*R.* Caligaverunt oculi mei a fletu meo: quia elongatus est a me, qui consolabatur me. Vi-

prayers and supplications, with a strong cry and tears, to him that was able to save him from death, was heard for his reverence. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered: and being consummated, he became the cause of eternal salvation to all that obey him. Called by God a high-priest according to the order of Melchisedech.

*R.* My eyes are darkened by my tears: for he is far from me that comforted me. See, all



de te omnes populi, \* people ! \* if there  
 Si est dolor similis be any sorrow like  
 sicut dolor meus. to my sorrow.

¶ V. O vos omnes, V. O all ye that  
 qui transitis per pass by the way.  
 viam, attendite et attend and see. \* If  
 videte. \* Si est do- there be, etc. My  
 lor, etc. Caligave- eyes, etc.  
 runt, etc.

## THE LAUDS.

*Ant.* Proprio Filio *Ant.* God spared  
 suo non pepercit not his own Son.  
 Deus, sed pro nobis but delivered him  
 omnibus tradidit up for us all.  
 illum.

## PSALM 50.

Miserere mei, De- Have mercy on  
 us, p. 345. me, p. 345.

10 *Ant.* Proprio 10 *Ant.* God  
 Filio suo non peper- spared not his own  
 cit Deus, sed pro Son, but delivered  
 nobis omnibus tra- him up for us all.  
 didit illum.

*Ant.* Anxiatus est  
super me spiritus  
meus, in me turba-  
tum est cor meum.

*Ant.* My spirit is  
in anguish within  
me; my heart within  
me is troubled.

PSALM 142.

Domine, exaudi  
orationem meam :  
auribus percipe ob-  
secrationem meam  
in veritate tua : \*  
exaudi me in tua  
justitia.

Hear, O Lord !  
my prayer : give ear  
to my supplication  
in thy truth ; hear  
me in thy justice.

Et non intres in  
iudicium cum servo  
tuo : \* quia non jus-  
tificabitur in con-  
spectu tuo omnis vi-  
vens.

And enter not  
into judgment with  
thy servant ; for in  
thy sight no man  
living shall be justi-  
fied.

Quia persecutus  
est inimicus animam  
meam : \* humiliavit  
in terra vitam me-  
am.

For the enemy  
hath persecuted my  
soul : he hath  
brought down my  
life to the earth.

Collocavit me in  
obscuris sicut mor-

He hath made me  
to dwell in darkness.

tuos sæculi : \* et  
anxiatus est super  
me spiritus meus, in  
me turbatum est  
cor meum.

Memor fui dierum  
antiquorum, medi-  
tatus sum in omni-  
bus operibus tuis : \*  
in factis manuum  
tuarum meditabar.

Expandi manus  
meas ad te : \* anima  
mea sicut terra sine  
aqua tibi.

Velociter exaudi  
me, Domine : \* de-  
fecit spiritus meus.

Non avertas fa-  
ciem tuam a me : \*  
et similis ero de-  
scendentibus in la-  
cum.

Auditam fac mihi

as those that have  
been dead of old :  
and my spirit is in  
anguish within me,  
my heart within me  
is troubled.

I remembered the  
days of old : I me-  
ditated on all thy  
works ; I meditated  
on the works of thy  
hands.

I stretched forth  
my hands to thee :  
my soul is as earth  
without water unto  
thee.

Hear me speedily.  
O Lord ! my spirit  
hath fainted away.

Turn not away  
thy face from me ;  
lest I be like unto  
them that go down  
into the lake.

Cause me to hear

mane misericordiam  
tuam : \* quia in te  
speravi.

Notam fac mihi  
viam, in qua ambu-  
lem : \* quia ad te  
levavi animam me-  
am.

Eripe me de ini-  
micis meis, Domine,  
ad te confugi : \* doce  
me facere volunta-  
tem tuam, quia Deus  
meus es tu.

Spiritus tuus bo-  
nus deducet me in  
terram rectam : \*  
propter nomen tu-  
um. Domine, vivifi-  
cabis me in æquitate  
tua.

Educes de tribu-  
latione animam me-  
am : \* et in miseri-  
cordia tua disperdes  
inimicos meos.

thy mercy in the  
morning ; for in  
thee have I hoped.

Make the way  
known to me, where-  
in I should walk :  
for I have lifted up  
my soul to thee.

Deliver me from  
my enemies, O  
Lord ! to thee have  
I fled : teach me to  
do thy will, for thou  
art my God.

Thy good spirit  
shall lead me into  
the right land : for  
thy name's sake, O  
Lord ! thou wilt  
quicken me in thy  
justice.

Thou wilt bring  
my soul out of trou-  
ble : and in thy  
mercy thou wilt de-  
stroy my enemies.

Et perdes omnes,  
qui tribulant ani-  
mam meam : \* quo-  
niam ego servus tu-  
us sum.

11 *Ant.* Anxiatus  
est super me spiri-  
tus meus, in me tur-  
batum est cor me-  
um.

*Ant.* Ait latro ad  
latronem : Nos qui-  
dem digna factis re-  
cipimus ; hic autem  
quid fecit ? Me-  
mento mei, Domine,  
dum veneris in reg-  
num tuum.

And thou wilt cut  
off all them that af-  
flict my soul : for I  
am thy servant.

11 *Ant.* My spirit  
is in anguish within  
me, my heart within  
me is troubled.

*Ant.* One thief  
said to the other :  
We indeed receive  
the due reward of  
our deeds ; but what  
hath this man done ?  
Lord ! remember  
me, when thou shalt  
come into thy king-  
dom.

## PSALMS.

Deus, Deus meus,  
*p.* 354.

Deus misereatur,  
*p.* 357.

O God, my God !  
*p.* 354.

May God have  
mercy, *p.* 357.

12 *Ant.* Ait latro ad latronem: Nos quidem digna factis recipimus; hic autem quid fecit? Memento mei, Domine, dum veneris in regnum tuum.

*Ant.* Cum conturbata fuerit anima mea, Domine, misericordiæ memor eris.

12 *Ant.* One thief said to the other: We indeed receive the due reward of our deeds; but what hath this man done? Lord! remember me, when thou shalt come into thy kingdom.

*Ant.* When my soul shall be in trouble, O Lord! thou wilt be mindful of thy mercy.

### CANTICLE OF HABACUC, *Cap.* iii.

Domine, audivi auditionem tuam, \* et timui.

Domine, opus tuum: \* in medio annorum vivifica illud.

In medio annorum notum fa-

O Lord! I have heard thy hearing, and was afraid.

O Lord! thy work, in the midst of the years bring it to life.

In the midst of the years thou shalt

eies: \* cum iratus  
fueris, misericor-  
diæ recordaberis.

Deus ab austro  
veniet, \* et Sanctus  
de monte Pharan.

Operuit coelos glo-  
ria ejus: \* et laudis  
ejus plena est terra.

Splendor ejus ut  
lux erit: \* cornua in  
manibus ejus.

Ibi abscondita est  
fortitudo ejus: \* ante  
faciem ejus ibit  
mors.

Et egredietur dia-  
bolus ante pedes  
ejus. \* Stetit, et  
mensus est terram.

Aspexit, et dissol-

make it known:—  
when thou art  
angry, thou wilt re-  
member mercy.

God will come  
from the south, and  
the Holy One from  
Mount Pharan.

His glory covered  
the heavens, and the  
earth is full of his  
praise.

His brightness  
shall be as the  
light: horns are in  
his hands.

There is his  
strength hid: death  
will go before his  
face.

And the devil  
shall go forth before  
his feet. He stood,  
and measured the  
earth.

He beheld and

vit gentes : \* et contriti sunt montes sæculi.

Incurvati sunt colles mundi, \* ab itineribus æternitatis ejus.

Pro iniquitate vidi tentoria Æthiopæ : \* turbabuntur pelles terræ Madian.

Numquid in fluminibus iratus es, Domine ? \* aut in fluminibus furor tuus ? vel in mari indignatio tua ?

Qui ascendes super equos tuos : \* et quadrigæ tuæ salvationis.

Suscitans suscitabis arcum tuum, \*

melted the nations ; and the ancient mountains were crushed to pieces.

The hills of the world were bowed down by the journeys of his eternity.

I saw the tents of Ethiopia for their iniquity, the curtains of the land of Madian shall be troubled.

Wast thou angry, O Lord ! with the rivers ? or was thy wrath upon the rivers ? or thy indignation in the sea ?

Who wilt ride upon thy horses, and thy chariots are salvation.

Thou wilt surely take up thy bow :



juramenta tribus      according to the  
quæ locutus es.      oaths which thou  
                                 hast spoken to the  
                                 tribes.

Fluvios scindes  
terra: viderunt te,  
et doluerunt montes:  
\* gurges aquarum  
transiit.

Dedit abyssus vo-  
cem suam : \* altitu-  
do manus suas leva-  
vit.

Sol et luna steterunt in habitaculo suo, \* in luce sagittarum tuarum, ibunt in splendore fulgurantis hastæ tuæ.

In fremitu concu-  
cabis terram : \* et in

furore obstupefacies gentes.

Egressus es in salutem populi tui, \* in salutem cum Christo tuo.

Percussisti caput de domo impii: \* denudasti fundamentum ejus usque ad collum.

Maledixisti sceptris ejus, capiti bellatorum ejus, \* venientibus ut turbo ad dispergendum me.

Exultatio eorum \* sicut ejus, qui devorat pauperem in abscondito.

Viam fecisti in mari equis tuis, \* in

wrath thou wilt astonish the nations.

Thou wentest forth for the salvation of thy people: for their salvation with thy Christ.

Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

Thou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me.

Their joy was like that of him that devoureth the poor man in secret.

Thou madest a way in the sea for thy horses, in the

into aquarum multarum.

Audivi, et conturbatus est venter meus: \* a voce contremuerunt labia mea.

Ingrediatur putredo in ossibus meis, \* et subter me scateat.

Ut requiescam in die tribulationis: \* ut ascendam ad populum accinctum nostrum.

Ficus enim non florebit: \* et non erit germen in vineis.

Mentietur opus olivæ: \* et arva non afferent cibum.

Abscindetur de

mud of many waters.

I have heard, and my bowels were troubled: my lips trembled at the voice.

Let rottenness enter into my bones, and swarm under me.

That I may rest in the day of tribulation: that I may go up to our people that are girded.

For the fig-tree shall not blossom; and there shall be no spring in the vine.

The labor of the olive tree shall fail; and the fields shall yield no food.

The flock shall be

ovili pecus: \* et  
non erit armentum  
in præsepibus.

Ego autem in Do-  
mino gaudebo: \* et  
exultabo in Deo Je-  
su meo.

Deus Dominus  
fortitudo mea: \* et  
ponet pedes meos  
quasi cervorum.

Et super excelsa  
mea deducet me  
victor \* in psalmis  
canentem.

13 *Ant.* Cum con-  
turbata fuerit anima  
mea, Domine, mise-  
ricordiæ memoreris.

*Ant.* Memento  
mei, Domine, dum  
veneris in regnum  
tuum.

cut off from the  
fold; and there shall  
be no herd in the  
stalls.

But I will rejoice  
in the Lord: and I  
will joy in God my  
Jesus.

The Lord God is  
my strength: and he  
will make my feet  
like the feet of  
harts.

And he the con-  
queror will lead me  
upon my high places  
singing psalms.

13 *Ant.* When my  
soul shall be in trou-  
ble, O Lord! thou  
wilt be mindful of  
thy mercy.

*Ant.* Lord! re-  
member me, when  
thou shalt come into  
thy kingdom.

## PSALMS.

Laudate Domi- Praise ye the Lord  
num de cœlis, *p.* from the heavens, *p.*  
364. 364.

Cantate Domino, Sing ye to the  
*p.* 367. Lord, *p.* 367.

Laudate Domi- Praise ye the  
num in sanctis ejus, Lord in his holy  
*p.* 369. places, *p.* 369.

14 *Ant.* Memento 14 *Ant.* Lord! re-  
mei, Domine, dum member me, when  
veneris in regnum thou shalt come in-  
tuum. to thy kingdom.

V. Collocavit me V. He hath made  
in obscuris. me to dwell in dark-  
ness.

R. Sicut mortuos R. As those that  
sæculi. have been dead of  
old.

*Ant.* Posuerunt *Ant.* They put  
super caput ejus over his head his  
causam ipsius scrip- cause written: Jesus  
tam: Jesus Naza- of Nazareth, the  
renus, Rex Judæo- king of the Jews.  
rum.

CANTICLE OF ZACHARY. *Luke i.*

Benedictus, *p.* 370.      Blessed be the Lord, *p.* 370.

15 *Ant.* Posuerunt super caput ejus causam ipsius scriptam : Jesus Nazarenus, Rex Judæorum.      15 *Ant.* They put over his head his cause written : Jesus of Nazareth, the king of the Jews.

*During the Benedictus, the six candles on the altar are extinguished one by one, so that the last candle may be put out at the last verse. When the Ant. Posuerunt is repeated, the candle, which was left burning at the top of the triangular Candlestick, is taken down, and concealed under the Epistle-side of the altar.*

*The following is said kneeling :*

V. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.      V. Christ became obedient for us unto death ; even the death of the cross.

Pater noster, *totum sub silentio.*      Our Father, *privately.*

*The Psalm Miserere, p. 345, is recited in a low voice ; and in the end, the following prayer, without the Oremus.*

Respice, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum. *Sed dicitur sub silentio :* Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

Look down, O Lord ! we beseech thee, on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross. *Said say in a low voice :* Who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

*At the end of the prayer, a little noise is made : the lighted candle is brought from under the Altar, and all rise and retire in silence.*

## GOOD FRIDAY.

### THE MORNING OFFICE.

The Church commemorates every day the bloody sacrifice of Jesus Christ on the cross by a true and real unbloody sacrifice, in which she offers to God the same body and blood that were given for the sins of the world. But on Good Friday she offers no sacrifice, nor is there any consecration of the holy Eucharist—the Priest receiving the sacred Host which he had consecrated the day before. So that, in the office which is performed, instead of the Mass, she contents herself with a bare representation of the Passion, and makes it her chief business to expose to the faithful Jesus Christ crucified for them. For this end she reads such Lessons and Tracts as contain predictions of his coming for their redemption, and types of his immolation on the cross, and then she reads the history of the Passion, as related by St. John, to show how the Law and the prophets were verified by the Gospel.

The faithful by these Lessons are instructed in the mystery of this day, and therefore beg with the Priest the fruit and application of this Passion, by praying for all sorts of persons, even *Schismatics, Heretics, Jews, and Pagans*. None are excluded from the suffrages of the Church on a day when Jesus Christ prayed for his persecutors, and offered his blood to his Father for the salvation of those who shed it.

Next both Priest and people adore *Jesus Christ* crucified, expressing their adoration by kneeling thrice before they kiss the cross. The veneration of the cross is as ancient as Christianity itself. If at the bare name of Jesus every knee should bend, what feelings should



arise in a Christian breast at the sight of the sacred sign of redemption! It is not to the frail materials of the cross that we pay our adoration, but to Him who, on it, offered for our sins the sacrifice of propitiation.

After the ceremony, the Priest brings back to the Altar the body of our Lord, with the same solemnity as it was carried from thence on Thursday, and finishes the office, by receiving the sacred Victim that was slain this day for the redemption of mankind.

## THE MASS FOR GOOD FRIDAY.

*The Priest and his Ministers, after reciting nones, go, in black vestments, to the Altar, without lights and incense, and prostrating themselves before it, pray for some time. Meanwhile the Acolytes cover it with one linen cloth. Then the Priest, with his Ministers, having offered a prayer, goes up to the Altar, and kisses it in the middle. Then the Reader draws nigh to read the Prophecy, on the spot where the Epistle is usually read, and begins it without any title. The Priest reads the same in a low tone at the Epistle side of the Altar.*

### FIRST LESSON. Osee vi.

**H**ÆC dicit Dominus: In tribulatione sua mane con-surgens ad me. Venite, et revertamur

**T**HUS saith the Lord: In their affliction they will rise early to me. Come, and let us

ad Dominum: quia ipse cepit, et sanabit nos: percutiet, et curabit nos. Vivificabit nos post duos dies. In die tertia suscitabit nos, et vivemus in conspectu ejus. Sciemus, sequemurque, ut cognoscamus Dominum. Quasi diluculum præparatus est egres-  
sus ejus, et veniet quasi imber nobis temporaneus, et serotinus terræ. Quid faciam tibi, Ephraim? quid faciam tibi, Juda? Misericordia vestra quasi nubes matutina, et quasi ros mane pertransiens. Propter hoc dolavi in prophetis, occidi eos in

return to the Lord: for he hath taken us, and he will heal us: he will strike, and he will cure us. He will revive us after two days. On the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morning cloud, and as

verbis oris mei : et  
judicia tua quasi lux  
egredientur. Quia  
misericordiam volui,  
et non sacrificium, et  
scientiam Dei, plus  
quam holocausta.

the dew that goeth  
away in the morn-  
ing. For this reason  
have I hewed them  
by the prophets, I  
have slain them by  
the words of my  
mouth : and thy  
judgments shall go  
forth as the light.  
For I desired mercy,  
and not sacrifice,  
and the knowledge  
of God more than  
holocausts.

TRACT. *Habacuc* iii.

Domine, audi-  
vitum tuum, et  
timui : consideravi  
opera tua, et expavi.

Lord ! I heard  
what thou madest  
me hear, and I was  
afraid : I considered  
thy works, and trem-  
bled.

V. In medio duo-  
rum animalium in-  
notesceris : dum ap-

V. Thou wilt ap-  
pear between two  
animals : when the

propinquaverint anni, cognosceris: dum advenerit tempus, ostenderis.

*V.* In eo dum turbata fuerit anima mea: in ira, misericordiæ memor eris.

*V.* Deus a Libano veniet, et Sanctus de monte umbroso et condenso.

*V.* Operuit cœlos majestas ejus: et laudis ejus plena est terra.

years shall be accomplished, thou wilt make thyself known: when the time shall come, thou wilt be manifested.

*V.* When my soul shall be in trouble, thou wilt remember thy mercy, even in thy wrath.

*V.* God will come from Libanus, and the Holy One from the shady and dark mountain.

*V.* His majesty overspreads the heavens, and the earth is full of his praise.

#### COLLECT.

Oremus.  
Flectamus genua.

*R.* Levate.

Let us pray.  
Let us bend our knees.

*R.* Rise up.

Deus, a quo et Judas reatus sui poenam, et confessionis suæ latro præmium sumpsit : concede nobis tuæ propitiationis effectum ; ut sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum. ita nobis ablato vetustatis errore, resurrectionis suæ gratiam largiatur. Qui tecum vivit et regnat in unitate.

O God ! from whom Judas received the punishment of his sin, and the thief the reward of his confession : grant us the effects of thy mercy ; that as our Lord Jesus Christ at the time of his passion bestowed on each a different recompense of his merits, so having destroyed the old man in us, he may give us the grace of his resurrection. Who liveth.

SECOND LESSON. *Exod. xii.*

In diebus illis : Dixit Dominus ad Moysen et Aaron in terra Ægypti : Mensis iste vobis princi-

In those days the Lord said to Moses and Aaron in the land of Egypt : This month shall be to

pium mensium : primus erit in mensibus anni.

Loquimini ad universum cœtum filiorum Israel, et dicite eis : Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus ut sufficere possit ad vescendum agnum, assumet vicinum suum qui junctus est domui suæ, juxta numerum animarum, quæ sufficere possunt ad esum agni.

Erit autem agnus absque macula, maculus anniculus: jux-

you the beginning of months : it shall be the first in the months of the year.

Speak to the whole assembly of the children of Israel, and say to them : On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb.

And it shall be a lamb without blemish, a male of

ta quem ritum, tolletis et hœdum.

Et servabitis eum usque ad quartam decimam diem mensis hujus. immolabitque cum universa multitudo filiorum Israel ad vesperam. Et sument de sanguine ejus, ac ponent super utrumque postem, et in superliminaribus domorum in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus.

Non comedetis ex eo crudum quid, nec

one year: according to which rite also you shall take a kid.

And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening, and they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce.

You shall not eat thereof, any thing

coctum aqua, sed tantum assum igni: caput cum pedibus ejus et intestinis vorabitis. Nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it till morning. If there be any thing left, you shall burn it with fire.

Sic autem comedetis illum: renes vestros accingetis, et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter: est enim Phase (id est transitus) Domini.

And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands: and you shall eat in haste. For it is the Phase (that is, the passage) of the Lord.



FRACT. *Ps. 139.*

Eripe me, Domine, ab homine malo : a viro iniquo libera me.

*V.* Qui cogitaverunt malitias in corde : tota die constuebant prælia.

*V.* Acuerunt linguas suas sicut serpentis : venenum aspidum sub labiis eorum.

*V.* Custodi me, Domine, de manu peccatoris : et ab hominibus iniquis libera me.

*V.* Qui cogitaverunt supplantare gressus meos : absconderunt superbi laqueum mihi.

Deliver me, O Lord ! from the evil man, rescue me from the unjust man.

*V.* Who have devised iniquity in their hearts : all the day long they designed battles.

*V.* They have sharpened their tongues like a serpent : the venom of asps is under their lips.

*V.* Keep me, O Lord ! from the hand of the wicked : and from unjust men deliver me.

*V.* Who have proposed to supplant my steps : the proud have hidden a net for me.

V. Et funes extenderunt in laqueum pedibus meis: juxta iter scandalum posuerunt mihi.

V. Dixi Domino: Deus meus es tu: exaudi Domine vocem orationis meæ.

V. Domine, Domine, virtus salutis meæ, obumbra caput meum in die belli.

V. Ne tradas me a desiderio meo peccatori: cogitaverunt adversus me: ne derelinquas me, ne unquam exaltentur.

V. Caput circuitus eorum: labor la-

V. And they have stretched out cords for a snare: they have laid for me a stumbling-block by the way side.

V. I said to the Lord: Thou art my God: hear, O Lord! the voice of my supplication.

V. O Lord, O Lord, the strength of my salvation! thou hast overshadowed my head in the day of battle.

V. Give me not up, O Lord! from my desire to the wicked: they have plotted against me; do not thou forsake me lest they should triumph.

V. The head of them compassing me

biorum ipsorum operiet eos.

V. Verumtamen  
justi confitebuntur  
nomini tuo, et ha-  
bitabunt recti cum  
vultu tuo.

about : the labor of  
their lips shall over-  
whelm me.

V. But as for the  
just, they shall give  
glory to thy name :  
and the upright shall  
dwell with thy coun-  
tenance.

#### GOSPEL.

Passio Domini nos-  
tri Jesu Christi  
secundum Joan-  
nem. *Chap.* xviii.,  
xix.

In illo tempore :  
Egressus est Jesus  
cum discipulis suis  
trans torrentem Ce-  
dron, ubi erat hor-  
tus, in quem introi-  
vit ipse, et discipuli  
ejus. Sciebat autem  
et Judas, qui trade-  
bat eum, locum :

The Passion of our  
Lord Jesus Christ  
according to St.  
John. *Chap.* xviii.,  
xix.

At that time, Je-  
sus went forth with  
his disciples, over  
the brook of Ce-  
dron, where there  
was a garden into  
which he and his  
disciples entered.  
Now Judas also, who  
betrayed him, knew

quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a Pontificibus et Pharisæis ministros, venit illuc cum laternis, et facibus, et armis.

Jesus itaque sciens omnia quæ ventura erant super eum, processit, et dixit eis : Quem queritis ? Responderunt ei : Jesum Nazarenum. Dicit eis Jesus : Ego sum. Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis, Ego sum,

the place : because Jesus had often resorted thither together with his disciples. Judas therefore having received a band of men and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

Jesus, therefore, knowing all things that should come upon him, went forth and said to them : Whom seek ye ? They answered him : Jesus of Nazareth. Jesus saith to them : I am he. And Judas also, who betrayed him, stood with them. As soon

abierunt retrorsum,  
et ceciderunt in ter-  
ram.

Iterum ergo in-  
terrogavit eos: Quem  
quæritis? Illi autem  
dixerunt: Jesum Na-  
zarenum. Respondit  
Jesus: Dixi vobis,  
quia ego sum. Si er-  
go me quæritis, si-  
nite hos abire. Ut  
impleretur sermo  
quem dixit: Quia  
quos dedisti mihi,  
non perdidisti ex eis  
quemquam. Simon  
ergo Petrus habens  
gladium, eduxit  
eum, et percussit  
pontificis servum, et  
abscidit auriculam  
ejus dexteram. Erat  
autem nomen servo

then as he had said  
to them: I am he;  
they went backward,  
and fell to the  
ground.

Again therefore  
he asked them  
Whom seek ye?  
And they said,  
Jesus of Nazareth.  
Jesus answered: I  
have told you, that  
I am he. If there-  
fore you seek me, let  
these go away. That  
the word might be  
fulfilled which he  
had said: Of them  
whom thou hast  
given me, I have not  
lost any one. Then  
Simon Peter having  
a sword, drew it, and  
struck the servant of  
the high-priest, and  
cut off his right ear.

Malchus. Dixit ergo Jesus Petro : Mitte gladium tuum in vaginam. Calicem quem dedit mihi Pater, non bibam illum ?

Cohors ergo, et tribunus, et ministri Judæorum comprehenderunt Jesum, et ligaverunt eum : et adduxerunt eum ad Annam primum : erat enim socer Caiphæ, qui erat pontifex anni illius. Erat autem Caiphas, qui consilium dederat Judæis, quia expedit unum hominem mori pro populo.

And the name of the servant was Malchus. Then Jesus said to Peter : Put up thy sword into the scabbard. The cup which my Father hath given me, shall not I drink it ?

Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him : and they led him away to Annas first : for he was father-in-law to Caiphas, who was the high-priest of that year. Now Caiphas was he who had given the council to the Jews, that it was expedient that one man should die for the people.

Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit cum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariæ: et introduxit Petrum. Dicit ergo Petro ancilla ostiaria: Numquid et tu ex discipulis es hominis istius? Dicit ille: Non sum.

Stabant autem servi et ministri ad

And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the palace of the high-priest. But Peter stood at the door without. Then the other disciple who was known to the high-priest, went out, and spoke to her that kept the door: and brought in Peter. And the maid that waited at the door, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not.

Now the servants and officers stood at

prunas, quia frigus erat, et calefaciebant se : erat autem cum eis et Petrus stans, et calefaciens se.

Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus : Ego palam locutus sum mundo : ego semper docui in synagoga, et in templo, quo omnes Judæi conveniunt : et in occulto locutus sum nihil. Quid me interrogas ? interroga eos qui audierunt quid locutus sim ipsis : ecce hi sciunt quæ dixerim ego.

a fire of coals, because it was cold, and warmed themselves : and with them was Peter also standing, and warming himself.

The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him : I have spoken openly to the world : I have always taught in the synagogue, and in the temple, whither all the Jews resort : and in secret I have spoken nothing. Why askest thou me ? ask them who have heard what I have spoken to them : behold they know what things I have said.



Hæc autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens: Sic respondes pontifici? Respondit ei Jesus: Si male locutus sum, testimonium perhibe de malo; si autem bene, quid me cædis?

Et misit eum Annas ligatum ad Caiapham pontificem.

Erat autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei: Numquid et tu ex discipulis ejus es? Negavit ille, et dixit: Non sum. Dicit ei unus ex servis pon-

And when he had said these things, one of the officers standing by, gave Jesus a blow, saying: Answerest thou the high-priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou me?

And Annas sent him bound to Caiaphas the high-priest.

And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it and said: I am not. One of the

tificis, cognatus ejus  
ejus abscidit Pe-  
trus auriculam :  
Nonne ego te vidi  
in horto cum illo ?  
Iterum ergo negavit  
Petrus, et statim  
gallus cantavit. Ad-  
ducunt ergo Jesum  
a Caipha in præto-  
rium. Erat autem  
mane : et ipsi non  
introierunt in præto-  
rium, ut non conta-  
minarentur, sed ut  
manducarent Pas-  
cha.

Exivit ergo Pila-  
tus ad eos foras, et  
dixit : Quam accusa-  
tionem affertis ad-  
versus hominem  
hunc ? Responde-  
runt, et dixerunt ei :

servants of the high-  
priest, a kinsman to  
him whose ear Peter  
cut off, saith to him :  
Did not I see thee  
in the garden with  
him ? Then Peter  
again denied, and  
immediately the  
cock crowed. Then  
they led Jesus from  
Caiphas to the go-  
vernor's hall. And  
it was morning : and  
they went not into  
the hall, that they  
might not be defiled,  
but that they might  
eat the passover.

Pilate therefore  
went out to them,  
and said : What ac-  
cusation bring you  
against this man ?  
They answered and  
said to him : If he

Si non esset hic malefactor, non tibi tradidissemus eum. Dixit ergo eis Pilatus: Accipite eum vos, et secundum legem vestram iudicate eum. Dixerunt ergo ei Judæi: Nobis non licet interficere quemquam. Ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus. Introivit ergo iterum in prætorium Pilatus, et vocavit Jesum, et dixit ei: Tu es rex Judæorum? Respondit Jesus: A temetipso hoc dicis, an alii dixerunt tibi de me? Respondit Pilatus: Numquid ego Judæus sum?

were not a malefactor, we would not have delivered him up to thee. Pilatus then said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die. Pilatus therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told

Genus tua, et pontifices tradiderunt te mihi : quid fecisti ? Respondit Jesus : Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Judæis : nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus : Ergo rex es tu ? Respondit Jesus : Tu dicis quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati : om-

it thee of me. Pilate answered : Am I a Jew ? Thy own nation, and the chief priests, have delivered thee up to me. What hast thou done ? Jesus answered : My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews : but now my kingdom is not from hence. Pilate therefore said to him : Art thou a king then ? Jesus answered : Thou sayest that I am a king. For this was I born, and for this came I

nis qui est ex veritate, audit vocem meam.

Dicit ei Pilatus:  
Quid est veritas?

Et cum hoc dixisset, iterum exivit ad Judæos, et dicit eis: Ego nullam invenio in eo causam. Est autem consuetudo vobis, ut unum dimittam vobis in Pascha: vultis ergo dimittam vobis Regem Judæorum? Clamarunt ergo rursum omnes, dicentes: Non hunc, sed Barabbam. Erat autem Barabbas latro.

into the world, that I should give testimony to the truth: every one that is of the truth, heareth my voice.

Pilate sayeth to him: What is truth?

And when he had said this, he went out again to the Jews, and saith to them: I find no cause in him. But you have a custom that I should release one unto you at the passover: will you therefore that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: Ave, Rex Judæorum. Et dabant ei alapas. Exivit ergo iterum Pilatus foras, et dicit eis: Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam. (Exivit ergo Jesus portans coronam spineam, et purpureum vestimentum.) Et dicit eis: Ecce homo. Cum ergo vidissent

Then, therefore, Pilate took Jesus, and scourged him. And the soldiers plating a crown of thorns, put it upon his head: and they put on him a purple garment, and they came to him, and said: Hail, King of the Jews! And they gave him blows. Pilate, therefore, went forth again, and saith to them: Behold I bring him forth to you that you may know that I find no cause in him. So Jesus came forth bearing the crown of thorns, and the purple garment. And he saith to them: Behold the

eum pontifices et ministri, clamabant, dicentes : Crucifige, crucifige eum. Dicit eis Pilatus : Accipite eum vos, et crucifigite : ego enim non invenio in eo causam. Responderunt ei Judæi : Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit. Cum ergo audisset Pilatus hunc sermonem, magis timuit. Et ingressus est prætorium iterum, et dixit ad Jesum : Unde es tu ? Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus : Mihi non loqueris ? nescis quia potestatem habeo

man. When the chief priests, therefore, and the officers had seen him, they cried out, saying : Crucify him, crucify him. Pilate saith to them : Take him you, and crucify him ; for I find no cause in him. The Jews answered him : We have a law : and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus : Whence art thou ? But Jesus gave him no answer. Pilate

crucifigere te, et potestatem habeo dimittere te ? Respondit Jesus : Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, majus peccatum habet. Et exinde quærebat Pilatus dimittere eum. Judæi autem clamabant, dicentes : Si hunc dimittis, non es amicus Cæsaris : omnis enim qui se regem

therefore said to him : Speakest thou not to me ? knowest thou not that I have power to crucify thee, and I have power to release thee ? Jesus answered : Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying : If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king,



facit. contradicit  
Cæsari.

Pilatus autem cum  
audisset hos sermo-  
nes, adduxit foras  
Jesum : et sedit pro  
tribunali. in loco qui  
dicitur Lithostrotos,  
hebraice autem Gab-  
batha. Erat autem  
Parasceve paschæ.  
hora quasi sexta, et  
dicit Judæis : Ecce  
rex vester. Illi au-  
tem clamabant : Tol-  
le, tolle, crucifige  
eum. Dicit eis Pi-  
latus : Regem ves-  
trum crucifigam ?  
Responderunt pon-  
tifices : Non habe-  
mus regem nisi Cæ-  
sarem. Tunc ergo  
tradidit eis illum ut  
crucifigeretur. Sus-  
ceperunt autem Je-

speaketh against Cæ-  
sar.

Now when Pilate  
had heard these  
words, he brought  
Jesus forth : and sat  
down in the judg-  
ment-seat, in the  
place that is called  
the Pavement, and  
in Hebrew, Gabba-  
tha. And it was  
the parasceve of the  
passover, about the  
sixth hour, and he  
saith to the Jews :  
Behold your king.  
But they cried out :  
Away with him,  
away with him,  
crucify him. Pilate  
saith to them : Shall  
I crucify your king ?  
The chief priests an-  
swered : We have no  
king but Cæsar.

sum, et eduxerunt. Et bajulans sibi crucem, exivit in eum qui dicitur Calvariæ locum, Hebraice autem Golgotha, ubi crucifixerunt eum, et cum eo alios duos, hinc et hinc, medium autem Jesum. Scripsit autem et titulum Pilatus, et posuit super crucem. Erat autem scriptum : Jesus Nazareus, Rex Judæorum.

Hunc ergo titulum multi Judæorum legerunt, quia prope civitatem erat locus.

Then therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth. And bearing his own cross he went forth to that place which is called Calvary, but in Hebrew, Golgotha, where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was: Jesus óf Nazareth, the king of the Jews.

The title, therefore, many of the Jews did read, because the place where Je-

ubi crucifixus est  
Jesus. Et erat  
scriptum hebraice,  
græce, et latine.  
Dicebant ergo Pilato  
pontifices Judæo-  
rum : Noli scribere,  
Rex Judæorum : sed  
quia ipse dixit : Rex  
sum Judæorum. Re-  
spondit Pilatus :  
Quod scripsi, scripsi.  
Milites ergo cum  
crucifixissent eum,  
acceperunt vesti-  
menta ejus (et fece-  
runt quatuor partes,  
unicuique militi par-  
tem) et tunicam.  
Erat autem tunica  
inconsutilis, desuper  
contexta per totum.

He was crucified was  
nigh to the city :  
and it was written  
in Hebrew, in Greek,  
and in Latin. Then  
the chief-priest of  
the Jews said to Pi-  
late : Write not, the  
king of the Jews :  
but that he said : I  
am the king of the  
Jews. Pilate an-  
swered : What I have  
written, I have writ-  
ten. Then the sol-  
diers, when they had  
crucified him, took  
his garments (and  
they made four  
parts, to every sol-  
dier a part) and also  
his coat. Now the  
coat was without  
seam, woven from  
the top throughout.

Dixerunt ergo ad

They said then one

invicem: Non scindamus eam, sed sortiamur de illa cujus sit. Ut Scriptura impleatur, dicens: Partiti sunt vestimenta mea sibi, et in vestem meam miserunt sortem. Et milites quidem hæc fecerunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus Maria Cleophæ, et Maria Magdalene.

Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligebat, dicit matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo:

to another: Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith: They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers did indeed these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing, whom he loved, he saith to his mother: Woman! behold thy son. After

Ecce mater tua. Et ex illa hora accepit eam discipulus in sua. Postea sciens Jesus quia omnia consummata sunt, ut consummaretur Scriptura, dixit : Sitio. Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit : Consummatum est. Et inclinato capite, tradidit spiritum.

that, he saith to the disciple : Behold thy mother. And from that hour the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said : I thirst. Now there was a vessel set there full of vinegar. And they put a sponge full of vinegar, about hyssop, and put it to his mouth. When Jesus, therefore, had taken the vinegar, he said : It is consummated. And bowing his head, he gave up the ghost.

*Here all kneel, and pause a little, to meditate on the redemption of mankind.*

Judæi ergo (quoniam parasceve erat) ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites : et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo.

Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura, sed unus militum lancea latus ejus aperuit, et continuo

Then the Jews (because it was the parasceve) that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came : and they broke the legs of the first, and of the other that was crucified with him.

But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers opened his side with a spear,

exivit sanguis et aqua. Et qui vidit, testimonium perhibuit, et verum est testimonium ejus. Et ille scit quia vera dicit: ut et vos credatis.

Facta sunt enim hæc, ut Scriptura impleretur: Os non comminuetis ex eo. Et iterum alia Scriptura dicit: Videbunt in quem transfixerunt.

and immediately there came out blood and water. And he that saw it gave testimony, and his testimony is true. And he knoweth that he saith true, that you also may believe.

For these things were done that the Scripture might be fulfilled: You shall not break a bone of him. And again another Scripture saith: They shall look on him whom they pierced.

*Here Munda cor meum is said, as p. 21, but the blessing is not asked, nor are lights used as in other Gospels; and the Priest at the end kisses not the book.*

Post hæc autem rogavit Pilatum Joseph ab Arimathæa

And after these things, Joseph of Arimathea (because

(eo quod esset discipulus Jesu, occultus autem propter metum Judæorum), ut tolleretur corpus Jesu. Et permisit Pilatus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhæ et aloes, quasi libras centum.

Acceperunt ergo corpus Jesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus;

he was a disciple of Jesus, but secretly for fear of the Jews), besought Pilate that he might take away the body of Jesus. And Pilate gave him leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight.

They took therefore the body of Jesus, and wrapt it in linen clothes with the spices, as the manner of the Jews is to bury. Now there was a



et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter Parasceven Judæorum, quia juxta erat monumentum, posuerunt Jesum.

garden in the place where he was crucified ; and in the garden a new sepulchre, wherein no man yet had been laid. Therefore, because of the parasceve of the Jews, they laid Jesus there ; for the sepulchre was nigh at hand.

*Then the Priest, at the Epistle corner, says the following prayers :*

Oremus. dilectissimi nobis, pro Ecclesia sancta Dei : ut eam Deus et Dominus noster pacificare, adunare, et custodire dignetur toto orbe terrarum : subiciens ei principatus, et potestates : detque nobis quietam et tranquillam

Let us pray, beloved brethren, for the holy church of God : that our God and Lord will be pleased to give it peace, maintain it in union, and preserve it over the earth ; subjecting to it the princes and potestates : and grant

vitam degentibus,  
glorificare Deum Pa-  
trem omnipotentem.

us, who live in  
peace and tranquil-  
lity, grace to glorify  
God the Father Al-  
mighty.

*Oremus.*

*Flectamus genua.*

*R. Levate.*

Omnipotens sem-  
piterne Deus, qui  
gloriam tuam omni-  
bus in Christo gen-  
tibus revelasti : cus-  
todi opera misericor-  
diæ tuæ : ut Ecclesia  
tua toto orbe diffusa,  
stabili fide in con-  
fessione tui nominis  
perseveret. Per eum-  
dem Dominum nos-  
trum.

*R. Amen.*

*Oremus et pro bea-*

Let us pray.

Let us bend our  
knees.

*R. Rise up.*

Almighty and  
everlasting God !  
who, by Christ, hast  
revealed thy glory to  
all nations : preserve  
the works of thy  
mercy : that thy  
church, spread over  
the whole world, may  
persevere with a con-  
stant faith in the  
confession of thy  
name. Through the  
same Lord.

*R. Amen.*

Let us pray also

tissimo Papa nostro N., ut Deus et Dominus noster, qui elegit eum in ordine Episcopatus, saluum atque incolumem custodiat Ecclesiæ suæ sanctæ, ad regendum populum sanctum Dei.

Oremus.

Flectamus genua.

*R.* Levate.

Omnipotens sempiterne Deus, cujus iudicio universa fundantur : respice propitius ad preces nostras, et electum nobis Antistitem tuam pietate conserva : ut Christiana plebs, quæ te gubernatur auctore, sub tanto

for our Holy Father Pope N., that our Lord God, who elected him to the order of the Episcopacy, will preserve him in health and safety, for the good of his holy church, to govern the holy people of God.

Let us pray.

Let us bend our knees.

*R.* Rise up.

Almighty and everlasting God ! by whose judgment all things are founded : mercifully regard our prayers, and by thy goodness preserve our Bishop, chosen for us : that the Christian people, who are governed by

Pontifice, credulitatis suæ meritis augeatur. Per Dominum.

*R. Amen.*

Oremus et pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Acolythis, Exorcistis, Lectoribus, Ostiariis, Confessoribus, Virginibus, Viduis, et pro omni populo sancto Dei.

Oremus.

Flectamus genua.

*R. Levate.*

Omnipotens sempiternæ Deus, cujus spiritu totum corpus Ecclesiæ sanctificatur et regitur: ex-

thy authority, may increase the merits of their faith under so great a prelate: through our Lord.

*R. Amen.*

Let us pray also for all Bishops, Priests, Deacons, Sub-Deacons, Acolytes, Exorcists, Readers, Porters, Confessors, Virgins, Widows, and for all the holy people of God.

Let us pray.

Let us bend our knees.

*R. Rise up.*

Almighty and everlasting God! by whose spirit the whole body of the church is sanctified

audi nos pro universis ordinibus supplicantes : ut gratiæ tuæ munere, ab omnibus tibi gradibus fideliter serviatur. Per Dominum nostrum.

*R. Amen.*

Oremus et pro catechumenis nostris : ut Deus et Dominus noster adaperiat aures præcordiorum ipsorum, januamque misericordiæ : ut per lavacrum regenerationis accepta remissione omnium peccatorum, et ipsi inveniantur in Christo Jesu Domino nostro.

Oremus.

Flectamus genua.

and governed : hear our prayers for all orders : that, by the assistance of thy grace, thou mayest be faithfully served by all degrees : through our Lord.

*R. Amen.*

Let us pray also for our catechumens : that our Lord God will open the ears of their hearts, and the gate of his mercy : that having received by the laver of regeneration the remission of all their sins, they also may belong to our Lord Jesus Christ.

Let us pray.

Let us bend our knees.

*R. Levate.*

Omnipotens sempiterne Deus, qui Ecclesiam tuam nova semper prole fecundas : auge fidem et intellectum catechumenis nostris : ut renati fonte baptismatis, adoptionis tue filiis aggregentur. Per Dominum nostrum.

*R. Amen.*

Oremus, dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus : morbos auferat : famem depellat : aperiat carceres : vincula dissolvat : pe-

*R. Rise up.*

Almighty and everlasting God, who always makest thy church fruitful in new children : increase the faith and understanding of our catechumens : that being regenerated in the waters of baptism, they may be admitted into the society of thy adopted children : through our Lord.

*R. Amen.*

Let us pray, beloved brethren, to God the Father Almighty, that he will purge the world of all errors, cure diseases, drive away famine, open prisons : break chains,

regredientibus reditum, infirmantibus sanitatem, navigantibus portum salutis indulgeat.

*Oremus.*

*Flectamus genua.*

*R. Levate.*

Omnipotens sempiterne Deus, mœstorum consolatio, laborantium fortitudo: perveniant ad te preces de quacunque tribulatione clamantium: ut omnes sibi in necessitatibus suis misericordiam tuam gaudeant affuisse. Per Dominum nostrum.

*R. Amen.*

grant a safe return to travellers, health to the sick, and a secure haven to such as are at sea.

*Let us pray.*

*Let us bend our knees.*

*R. Rise up.*

Almighty and everlasting God, the comfort of the afflicted, and the strength of those that labor: let the prayers of those that call upon thee in any trouble, be heard by thee: that all may, with joy, find the effects of thy mercy in their necessities: through our Lord.

*R. Amen.*

Oremus et pro hæreticis et schismaticis : ut Deus et Dominus noster eruat eos ab erroribus universis : et ad sanctam matrem Ecclesiam Catholicam atque Apostolicam revocare dignetur.

Oremus.

Flectamus genua.

*R.* Levate.

Omnipotens sempiternæ Deus, qui salvas omnes, et neminem vis perire : respice ad animas diabolica fraude deceptas ; ut omni hæretica pravitate deposita, errantium corda resipiscant, et

Let us pray also for heretics and schismatics : that our Lord God will be pleased to deliver them from all their errors : and recall them to our holy mother the Catholic and Apostolic church.

Let us pray.

Let us bend our knees.

*R.* Rise up.

Almighty and everlasting God, who savest all, and wilt have no man perish : look on the souls that are seduced by the deceit of the devil : that the hearts of those who err, having laid aside



ad veritatis tuæ redeant unitatem. Per Dominum nostrum, etc.

*R. Amen.*

Oremus et pro perfidis Judæis : ut Deus et Dominus noster auferat velamen de cordibus eorum : ut et ipsi agnoscant Jesum Christum Dominum nostrum.

*Non respondetur Amen, sed statim dicitur :*

Omnipotens sempiternæ Deus, qui etiam Judaicam perfidiam a tua misericordia non repellis : exaudi preces nostras, quas pro illius populi obcæcatione

all heretical malice, may repent, and return to the unity of thy truth : through our Lord.

*R. Amen.*

Let us pray also for the perfidious Jews : that our Lord God will withdraw the veil from their hearts : that they also may acknowledge our Lord Jesus Christ.

*Amen is here omitted.*

Almighty and everlasting God, who deniest not thy mercy even to the perfidious Jews : hear our prayers, which we pour forth for the blindness of that

deferimus : ut agnita veritatis tuæ luce, quæ Christus est, a suis tenebris eruantur. Per eundem Dominum.

*R.* Amen.

Oremus et pro Paganis : ut Deus omnipotens auferat iniquitatem a cordibus eorum : ut, relictis idolis suis, convertantur ad Deum vivum et verum, et unicum Filium ejus Jesum Christum Deum et Dominum nostrum.

Oremus.

Flectamus genua.

*R.* Levate.

people : that by acknowledging the light of thy-truth, which is Christ, they may be brought out of their darkness, through the same Lord.

*R.* Amen.

Let us pray also for the Pagans : that Almighty God will take iniquity out of their hearts : that quitting their idols, they may be converted to the true and living God, and his only Son Jesus Christ, our God and Lord.

Let us pray.

Let us bend our knee.

*R.* Rise up.

Omnipotens sempiterne Deus, qui non mortem peccatorum, sed vitam semper inquiris : suscipe propitius orationem nostram : et libera eos ab idolorum cultura : et aggrega Ecclesiæ tuæ sanctæ, ad laudem et gloriam nominis tui. Per Dominum nostrum.

R. Amen.

Almighty and everlasting God ! who seekest not the death, but the life of sinners : mercifully hear our prayer : and deliver them from the worship of idols : and for the praise and glory of thy name, admit them into thy holy church. Through our Lord.

R. Amen.

*After the prayers, the Priest puts off his vestment, and taking from the altar the Cross covered with a veil, he goes to the Epistle-corner, where he uncovers the top of it, and shows it to the people, singing the Antiphon :*

Ecce lignum Crucis,

Behold the wood of the Cross,

*Then the Deacon and Sub-deacon join with him in singing the rest :*

In quo salus mundi pependit.

On which the Salvation of the world was hanged.

*And the choir, prostrate on the ground, answers :*

Venite, adoremus.      Come, let us adore.

*From thence, the Priest proceeds to the right side of the altar, where he uncovers the right arm of the Cross, singing a second time Ecce lignum, as before. Lastly, he goes to the middle of the altar, and uncovers the whole Cross, singing a third time, Ecce lignum, as before. After which, he carries it to a place prepared before the altar, where he adores, first himself, and then the clergy and laity, all kneeling thrice on both knees, and kissing the feet of the Crucifix.*

*During the adoration, two chanters in the middle of the choir sing the following verses :*

Popule meus, quid  
feci tibi ? aut in quo  
contristavi te ? re-  
sponde mihi.

V. Quia eduxi te  
de terra Ægypti,  
parasti crucem Sal-  
vatori tuo.

My people ! what  
have I done to thee ?  
Or in what have I  
grieved thee ? An-  
swer me.

V. Because I  
brought thee out of  
the land of Egypt :  
thou hast prepared  
a cross for thy Sa-  
viour.

*One side of the choir sings :*

Agios o Theos.

Holy God.

*The other side answers :*

Sanctus Deus.                      Holy God.

*The first side :*

Agios ischyros.                      Holy and strong  
God.

*The second side :*

Sanctus fortis.                      Holy and strong  
God.

*The first side :*

Agios athanatos,                      Holy and immor-  
eleison imas.                      tal God ! have mer-  
cy on us.

*The second side :*

Sanctus immor-                      Holy and immor-  
talis, miserere nobis.                      tal God ! have mer-  
cy on us.

*After this, two of the second side sing :*

V. Quia reduxi te	V. Because I led
per desertum quad-	thee through the
raginta annis, et	desert forty years,
manna cibavi te, et	and fed thee with
introduxi te in ter-	manna, and brought
ram satis bonam,	thee into an excel-

parasti crucem Salvatori tuo.

lent land: thou hast prepared a Cross for thy Saviour.

*Then Agios o Theos is repeated as before, and two of the first side sing:*

V. Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissimam: et tu facta es mihi nimis amara: aceto namque sitim meam potasti, et lancea perforasti latus Salvatori tuo.

V. What more should I have done to thee, and have not done? I have planted thee for my most beautiful vineyard: and thou hast proved very bitter to me: for in my thirst thou gavest me vinegar to drink; and with a spear thou hast pierced the side of thy Saviour.

*Agios o Theos is repeated as before.*

*The following verses are sung alternately by the two chanters on each side of the choir. Both sides repeat, after each verse, Popule meus, etc., p. 215.*

V. Ego propter te flagellavi Ægyptum

V. For thy sake I scourged Egypt with

cum primogenitis  
suis : et tu me fla-  
gellatum tradidisti.

V. Ego eduxi te  
de Ægypto, demer-  
so Pharaone in mare  
Rubrum : et tu me  
tradidisti principi-  
bus sacerdotum.

V. Ego ante te  
aperui mare : et tu  
aperuisti lancea la-  
tus meum.

V. Ego ante te  
præivi in columna  
nubis : et tu me  
duxisti ad præto-  
rium Pilati.

V. Ego te pavi  
manna per deser-  
tum : et tu me ce-  
cidisti alapis et fla-  
gellis.

V. Ego te potavi  
aqua salutis de pe-

her first-born : and  
thou hast delivered  
me to be scourged.

V. I brought thee  
out of Egypt, hav-  
ing drowned Pha-  
rao in the Red Sea :  
and thou hast deli-  
vered me over to the  
chief priests.

V. I opened the  
sea before thee : and  
thou with a spear  
hast opened my side.

V. I went before  
thee in a pillar of  
the cloud : and thou  
hast brought me to  
the court of Pilate.

V. I fed thee with  
manna in the desert :  
and thou hast beaten  
me with buffets and  
scourges.

V. I gave thee  
wholesome water to

tra : et tu me potasti felle et aceto.

*V.* Ego propter te Chananæorum reges percussi : et tu percussisti arundine caput meum.

*V.* Ego dedi tibi sceptrum regale : et tu dedisti capiti meo spineam coronam.

*V.* Ego te exaltavi magna virtute : et tu me suspendisti in patibulo crucis.

drink out of the rock : and thou hast given me gall and vinegar.

*V.* For thy sake I struck the kings of the Chananites : and thou hast struck my head with a reed.

*V.* I gave thee a royal sceptre : and thou hast given me a crown of thorns.

*V.* I have exalted thee with great strength : and thou hast hanged me on the gibbet of the Cross.

*Both sides repeat* Popule meus, and then sing the following Antiphon :

*Ant.* Crucem tuam adoramus Domine, et sanctam resurrectionem tuam laudamus, et glori-

*Ant.* We adore thy Cross, O Lord, and we praise and glorify thy holy resurrection : for by the



ficamus : ecce enim  
propter lignum venit  
gaudium in universo  
mundo. *Ps.* 66. De-  
us misereatur nostri,  
et benedicat nobis :  
illuminet vultum su-  
um super nos, et  
misereatur nostri.  
Crucem tuam.

wood of the Cross  
the whole earth is  
filled with joy. *Ps.*  
May God have mer-  
cy on us and bless  
us : may his coun-  
tenance shine upon  
us, and may he have  
mercy on us. We  
adore.

*After this, is sung the versicle Crux fidelis, with the  
hymn Pange lingua gloriosi, and after each verse is  
repeated Crux fidelis, or Dulce lignum, in the fol-  
lowing manner :*

Crux fidelis, inter om-  
nes

O faithful Cross ! O no-  
blest tree !

Arbor una nobilis :

In all our woods there's  
none like thee :

Nulla silva talem pro-  
fert,

No earthly groves, no  
shady bowers

Fronde, flore, germine.

Produce such leaves,  
such fruit, such flow-  
ers.

Dulce lignum, dulces  
clavos,

Sweet are the nails, and  
sweet the wood,

Dulce pondus sustinet.

That bears a weight so  
sweet and good.

## HYMN.

Pange, lingua, gloriosi	Sing, O my tongue!
	devoutly sing
Lauream certaminis,	The glorious laurels of
	our king :
Et super crucis trophæo	Sing the triumphant
	victory
Die triumphum nobi-	Gained on a cross
lem :	erected high ;
Qualiter Redemptor	Where man's Redeem-
orbis,	er yields his breath,
Immolatus vicerit.	And dying, conquers
	hell and death.

*Crux fidelis is repeated as far as Dulce lignum.*

De parentis protoplasti	With pity our Creator
	saw
Fraude factor condo-	His noble work trans-
lens :	gress his law :
Quando pomi noxialis	When our first parents
	rashly eat
In necem morsu ruit :	The fatal tree's forbid-
	den meat :
Ipsè lignum tunc no-	He then resolved the
tavit,	Cross' wood
Damna ligni ut sol-	Should make that
veret.	wood's sad damage
	good.

*Dulce lignum is repeated.*

Hoc opus nostræ salu- tis	By this wise method
Ordo depoposcerat :	God designed
	From sin and death to
	save mankind ;
Multiformis proditoris	Superior art with love
	combines,
Ars ut artem falleret ;	And arts of Satan coun-
	termines :
Et medelam ferret inde,	And where the traitor
	gave the wound,
Hostis unde læserat.	There healing remedies
	are found.

*Crux fidelis is repeated.*

Quando venit ergo sa- cri	When the full time de- creed above
Plenitudo temporis.	Was come, to show this work of love,
Missus est ab arce Pa- tris	The eternal Father
	sends his Son,
Natus, orbis Conditor :	The world's Creator,
	from the throne ;
Atque ventre virginali,	Who on our earth, this
	vale of tears,
Carne amictus, prodiit.	Clothed with a virgin's flesh appears.

*Dulce lignum is repeated.*

Vagit infans inter arcta	Thus God made man
	an infant lies,
Conditus præsepia :	And in the manger
	weeping cries ;
Membra pannis involuta	His sacred limbs by
	Mary bound
Virgo mater alligat,	The poorest tattered
	rags surround ;
Et Dei manus pedesque	And God incarnate's
	feet and hands
Stricta cingit fascia.	Are closely tied with
	swathing bands.

*Crux fidelis is repeated.*

Lustra sex qui jam	Full thirty years were
peregit,	freely spent
Tempus implens corporis,	In this our mortal ban-
	ishment ;
Sponte libera Redemptor	And then the Son of
	Man decreed
Passioni deditus.	For the lost sons of men
	to bleed ;
Agnus in crucis levatur	And on the cross a vic-
	tim laid,
Immolandus stipite.	The solemn expiation
	made.

*Dulce lignum is repeated.*

Felle potus ecce lan-	Gall was his drink; his
guet;	flesh they tear
Spina, clavi, lancea,	With thorns and nails;
	a cruel spear
Mite corpus perfora-	Pierces his side; from
rant;	whence a flood
Unda manat et cruor:	Streams forth of water
	mixed with blood:
Terra, pontus, astra,	With what a tide are
mundus	washed again
Quo lavantur flumine!	The sinful earth, the
	stars and main!

*Crux fidelis is repeated.*

Flecte ramos, arbor	Bend, towering tree!
alta,	thy branches bend,
Tensa laxa viscera,	Thy native stubborn-
	ness suspend;
Et rigor lentescat ille,	Let not stiff nature use
	its force,
Quem dedit nativitas:	To weaker sap have
	now recourse;
Et superni membra	With softest arms re-
Regis	ceive thy load,
Tende miti stipite.	And gently bear our
	dying God.

*Dulce lignum is repeated.*

Sola digna tu fuisti	On thee alone the Lamb
	was slain,
Ferre mundi victi-	That reconciled the
mam :	world again ;
Atque portum præpa-	And when on raging
rare	seas was tost
Arca mundo naufrago,	The shipwrecked world
	and mankind lost,
Quam sacer cruor pe-	Besprinkled with his
runxit,	sacred gore,
Fusus Agni corpore.	Thou safely broughtst
	them to the shore.

*Crux fidelis is repeated.*

Sempiterna sit beatæ	All glory to the sacred
	Three,
Trinitati gloria,	One undivided Deity :
Æqua Patri, Filioque,	To Father, Holy Ghost,
	and Son,
Par decus Paraclito :	Be equal praise and
	homage done ;
Unius, Trinique no-	Let the whole universe
men	proclaim
Laudet universitas.	Of one and three the
	glorious name.
Amen.	Amen.

*Dulce lignum is repeated.*

*When the adoration of the Cross is almost finished, the candles upon the altar are lighted; and after the adoration, the Cross is placed again upon the altar. Then the Priest with his Ministers and Clergy goe in procession to the place where the B. Sacrament was put the day before; from whence he brings it back in the same order as it was carried thither. During the procession is sung the Hymn Vexilla regis prodeunt, as at p. 161.*

*The Priest having come back to the altar, places the B. Sacrament on it, fumes it with incense, on his knees, and lays the sacred host on the corporal. Then wine and water are put into the chalice, which is set on the altar, and the incense is put into the censer, with which the Priest fumes the sacred host and the offering of wine and water, saying:*

Incensum istud, a  
te benedictum, as-  
cendat ad te, Domi-  
ne: et descendat  
super nos misericor-  
dia tua.

May this incense,  
which thou hast  
blest, ascend to thee.  
O Lord: and may  
thy mercy descend  
upon us.

*Then he fumes the altar, saying:*

Dirigatur, Domi-  
ne, oratio mea, sicut  
incensum in con-  
spectu tuo: elevatio  
manuum mearum

Let my prayer, O  
Lord, be directed as  
incense in thy sight:  
the lifting up of my  
hands, an evening

sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips: that my heart may not incline to evil words, to make excuses in sins.

*When he gives the censer to the Deacon, he says :*

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.

May the Lord kindle in us the fire of his love, and the flame of eternal charity. Amen.

*After this, he goes down from the altar on the Epistle side, and there washes his hands. Then returning to the middle of the altar, he says, bowing down :*

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu

In a spirit of humility, and with contrition of heart, we pray thee, O Lord, to make us acceptable to thee; and let



tuo hodie, ut placeat  
tibi, Domine Deus.

our Sacrifice be so  
performed this day  
in thy sight, that it  
may be pleasing to  
thee, O Lord, our  
God.

*Then turning to the people, he says :*

Orate, fratres, ut  
meum ac vestrum  
sacrificium accepta-  
bile fiat apud Deum  
Patrem omnipoten-  
tem.

Pray, brethren,  
that my sacrifice  
and yours may be  
acceptable to God,  
the Father Al-  
mighty.

*And turning again to the altar, he says :*

Oremus.

Let us pray.

Præceptis saluta-  
ribus moniti, et di-  
vina institutione for-  
mati, audemus di-  
cere :

Instructed by thy  
wholesome precepts,  
and following thy  
divine institution,  
we presume to say :

PATER NOSTER, qui  
es in cœlis : sancti-  
ficet nomen tuum :  
adveniat regnum tu-  
um : fiat voluntas

Our Father, who  
art in heaven ; hal-  
lowed be thy name ;  
thy kingdom come ;  
thy will be done on

tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

*R.* Sed libera nos a malo.

*R.* But deliver us from evil.

*The Priest in a low tone says Amen, and then says aloud :*

Libera nos, quæsumus Domine, ab omnibus malis præteritis, præsentibus, et futuris : et intercedente beata et gloriosa semper Virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come ; and by the intercession of the blessed and glorious ever Virgin Mary, mother of God, of thy blessed Apostles Peter and Paul, and of Andrew, and all

propitius pacem in diebus nostris : ut opemisericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

*R. Amen.*

the Saints, mercifully grant peace in our days : that by the assistance of thy mercy we may be always free from sin, and secure from all disturbance ; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever.

*R. Amen.*

*After this prayer, having adored on his knees, he puts the paten under the sacred host, which with his right hand he elevates, that it may be seen by the people ; and immediately divides it into three parts, putting the last into the chalice. Then he says the following prayer :*

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præ-

Let not the participation of thy body, O Lord Jesus Christ, which though un-

<p>sumo, non mihi pro- veniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tuta- mentum mentis et corporis, et ad mede- lam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus sancti Deus, per om- nia sæcula sæculo- rum. Amen.</p>	<p>worthy I presume to receive, turn to my judgment and condemnation: but through thy mercy let it be for me an effectual safeguard and remedy of soul and body; who with God the Father and the Holy Ghost, liv- est and reignest one God, world without end. Amen.</p>
---	--

*Then he kneels and takes the paten with the body of Christ, and says with the greatest humility and reverence:*

<p>Panem cœlestem accipiam, et nomen Domini invocabo.</p>	<p>I will take the heavenly bread, and invoke the name of the Lord.</p>
---	---

*Then striking his breast, he says thrice:*

<p>Domine, non sum dignus ut intres sub</p>	<p>Lord, I am not worthy that thou</p>
---	--

tectum meum: sed	shouldst enter under
tantum dic verbo,	my roof: but only
et sanabitur anima	say the word, and my
mea.	soul shall be healed.

*After which, he signs himself with the Blessed Sacrament, saying :*

Corpus Domini	The body of our
nostri Jesu Christi	Lord Jesus Christ
custodiat animam	preserve my soul to
meam in vitam æternam.	life everlasting.
Amen.	Amen.

*Then he reverently receives the body, and immediately after the particle of the sacred host with the wine in the chalice. And having, as usual, washed his fingers and taken the purification, bowing in the middle of the altar, with his hands joined, he says :*

Quod ore sumpsimus,	Grant, O Lord,
Domine, pure	that what we have
mente capiamus: et	taken with our
de munere temporali	mouth, we may re-
fiat nobis remedium	ceive with a pure
sempiternum.	mind, and that of a
	temporal gift, it may
	prove an eternal re-
	medy.

*After this, the Priest having made a reverence to the altar, departs. Vespers are then said, which are the same as the day before, except the following :*

*Ad Magnif. Ant.*  
Cum accepisset acetum, dixit : Consummatum est : et inclinato capite, emisit spiritum.

V. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

*At Magnif. Ant.*  
When he had taken the vinegar, he said : It is consummated : and bowing his head, he gave up the ghost.

V. Christ became obedient for us unto death ; even the death of the cross.

*Then the altar is stripped.*

## TENEBRÆ ON GOOD FRIDAY,

BEING THE MATINS AND LAUDS OF HOLY  
SATURDAY.

## THE MATINS.

## FIRST NOCTURN.

*Ant.* In pace in idipsum dormiam, et requiescam.      *Ant.* In peace in the self-same, I will sleep and I will rest.

## PSALM 4.

Cum invocarem, exaudivit me Deus justitiæ meæ: \* in tribulatione dilatasti mihi.      When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Miserere mei, \* et exaudi orationem meam.      Have mercy on me and hear my prayer.

Filii hominum usquequo gravi corde? \* ut quid diligitis      O ye sons of men! how long will you be dull of heart? why do you love

vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: \* Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: \* quædicitis in cordibus vestris, in cubilibus vestris compungi-  
mini.

Sacrificate sacrificium justitiæ, et sperate in Domino.\* Multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui, Domine: \* dedisti lætitiâ in corde meo.

vanity, and seek after lying?

Know ye also that the Lord hath made his holy one wonderful; the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not; the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord; many say: Who sheweth us good things?

The light of thy countenance, O Lord! shined upon us; thou hast given gladness in my heart.



A fructu frumenti  
vini, et olei sui, \*  
multiplicati sunt.

In pace in idip-  
sum \* dormiam, et  
requiescam :

Quoniam tu Do-  
mine, singulariter in  
spe \* constituisti me.

1 *Ant.* In pace in  
idipsum dormiam, et  
requiescam.

*Ant.* Habitabit in  
tabernaculo tuo, re-  
quiescet in monte  
sancto tuo.

By the fruit of  
their corn, wine,  
and oil, they are  
multiplied.

In peace in the  
self-same, I will sleep  
and I will rest.

For thou, O Lord!  
hast singularly set-  
tled me in hope.

1 *Ant.* In peace  
in the self - same.  
I will sleep and I  
will rest.

*Ant.* He shall  
dwell in thy taber-  
nacle, he shall rest  
on thy holy hill.

#### PSALM 14.

Domine, quis ha-  
bitabit in taberna-  
culo tuo ? \* aut quis  
requiescet in monte  
sancto tuo ?

Qui ingreditur sine

Lord ! who shall  
dwell in thy taber-  
nacle ? or who shall  
rest in thy holy  
hill ?

He that walketh

macula,\* et operatur  
justitiam :

Qui loquitur veritatem in corde suo,\*  
qui non egit dolum  
in lingua sua :

Nec fecit proximo  
suo malum : \* et opprobrium non accepit  
adversus proximos suos.

Ad nihilum deductus est in conspectu ejus malignus : \* timentes autem Dominum glorificat :

Qui jurat proximo suo, et non decipit :  
\* qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit.

Qui facit hæc, \*

without blemish,  
and worketh justice.

He that speaketh  
truth in his heart,  
who hath not used  
deceit in his tongue.

Nor hath done  
evil to his neighbor :  
nor taken up a reproach  
against his neighbors.

In his sight the  
malignant is brought  
to nothing : but he  
glorifieth them that  
fear the Lord. \*

He that sweareth  
to his neighbor, and  
deceiveth not, he  
that hath not put  
out his money to  
usury, nor taken  
bribes against the  
innocent.

He that doeth

non movebitur in æternum.      these things shall not be moved for ever.

2 *Ant.* Habitabit in tabernaculo tuo, requiescet in monte sancto tuo.      2 *Ant.* He shall dwell in thy tabernacle, he shall rest on thy holy hill.

*Ant.* Caro mea requiescet in spe.      *Ant.* My flesh shall rest in hope.

## PSALM 15.

Conserva me Domine, quoniam speravi in te. \* Dixi Domino: Deus meus es tu, quoniam bonorum meorum non eges.      Preserve me, O Lord! for I have put my trust in thee. I have said to the Lord: 'Thou art my God, for thou hast no need of my goods.

Sanctis qui sunt in terra ejus, \* mirificavit omnes voluntates meas in eis.      To the saints, who are in his land, he hath made wonderful all my desires in them.

Multiplicatæ sunt infirmitates eorum:      Their infirmities were multiplied:

\* postea acceleraverunt.

Non congregabo conventicula eorum de sanguinibus : nec memor ero nominum eorum per labia mea.

Dominus pars hæreditatis meæ, et calicis mei : \* tu es qui restitues hæreditatem meam mihi.

Funes ceciderunt mihi in præclaris : \* etenim hæreditas mea præclara est mihi.

Benedicam Dominum, qui tribuit mihi intellectum : \* insuper et usque ad noctem increpuerunt me renes mei.

afterwards they made haste.

I will not gather together their meetings for blood-offerings : nor will I be mindful of their names by my lips.

The Lord is the portion of my inheritance and of my cup ; it is thou that wilt restore mine inheritance to me.

The lines are fallen unto me in goodly places ; for my inheritance is goodly to me.

I will bless the Lord, who hath given me understanding : moreover my reins also have corrected me even till night.

Providebam Dominum in conspectu meo semper: \* quoniam a dextris est mihi. ne commovear.

Propter hoc lætatum est cor meum. et exultavit lingua mea: \* insuper et caro mea requiescet in spe.

Quoniam non derelinques animam meam in inferno: \* nec dabis sanctum tuum videre corruptionem.

Notas mihi fecisti vias vitæ, adimplebis me lætitia cum vultu tuo: \* delectationes in dextera tua usque in finem.

I set the Lord always in my sight: for he is at my right hand, that I be not moved.

Therefore my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope.

Because thou wilt not leave my soul in hell: nor wilt thou give thy holy one to see corruption.

Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

3 *Ant.* Caro mea  
requiescet in spe.

*V.* In pace in idip-  
sum.

*R.* Dormiam, et  
requiescam.

Pater noster, *se-  
creto.*

3 *Ant.* My flesh  
shall rest in hope.

*V.* In peace in the  
self-same.

*R.* I will sleep and  
I will rest.

Our Father, *pri-  
vately.*

### FIRST LESSON.

De Lamentatione  
Jeremiæ Pro-  
phetæ. *Cap. iii.*

*Heth.* Misericor-  
diæ Domini quia non  
sumus consumpti :  
quia non defecerunt  
miserationes ejus.

*Heth.* Novi dilucu-  
lo, multa est fides  
tua.

*Heth.* Pars mea  
Dominus, dixit ani-

From the Lamenta-  
tion of Jeremias.  
the Prophet.  
*Chap. iii.*

*Heth.* The mer-  
cies of the Lord that  
we are not con-  
sumed : because his  
tender mercies have  
not failed.

*Heth.* They are  
new every morning,  
great is thy faithful-  
ness.

*Heth.* The Lord  
is my portion, said

ma mea : propterea  
expectabo eum.

*Teth.* Bonus est  
Dominus speranti-  
bus in eum, animæ  
quærenti illum.

*Teth.* Bonum est  
præstolari cum silen-  
tio salutare Dei.

*Teth.* Bonum est  
viro, cum portaverit  
jugum ab adolescen-  
tia sua.

*Jod.* Sedebit soli-  
tarius, et tacebit :  
quia levavit super se.

*Jod.* Ponet in pul-  
vere os suum, si forte  
sit spes.

*Jod.* Dabit percu-  
menti se maxillam,

my soul : therefore  
will I wait for him.

*Teth.* The Lord is —  
good to them that  
hope in him, to the  
soul that seeketh  
him.

*Teth.* It is good to  
wait with silence  
for the salvation of  
God.

*Teth.* It is good  
for a man, when he  
hath borne the yoke  
from his youth.

*Jod.* He shall sit  
solitary and hold his  
peace : because he  
hath taken it up up-  
on himself.

*Jod.* He shall put  
his mouth in the  
dust, if so be there  
may be hope.

*Jod.* He shall give  
his cheek to him

saturabitur opprobriis.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

*R.* Sicut ovis ad occisionem ductus est; et dum male tractaretur, non aperuit os suum: traditus est ad mortem, \* Ut vivificaret populum suum.

*V.* Tradidit in mortem animam suam, et inter sceleratos reputatus est. \* Ut vivificaret, etc.

that striketh him, he shall be filled with reproaches.

Jerusalem ! Jerusalem ! be converted to the Lord thy God.

*R.* He was led as a sheep to the slaughter, and all the time of his ill-usage he opened not his mouth: he was condemned to death, \* that he might give life to his people.

*V.* He hath delivered his soul unto death, and was reputed with the wicked. \* That he might.

## SECOND LESSON.

*Aleph.* Quomodo obscuratum est au-

*Aleph.* How is the gold become dim,



rum, mutatus est color optimus, dispersi sunt lapides sanctuarii in capite omnium platearum?

*Beth.* Filii Sion inclyti, et amicti auro primo: quomodo reputati sunt in vasa testea, opus manuum figuli?

*Ghimel.* Sed et lamiae nudaverunt mammam, lactaverunt catulos suos: filia populi mei crudelis, quasi struthio deserto.

*Daleth.* Adhæsit lingua lactentis ad palatum ejus in siti: parvuli petierunt pa-

the finest color is changed, the stones of the sanctuary are scattered in the top of every street?

*Beth.* The noble sons of Sion, and they that were clothed with the best gold, how are they esteemed as earthen vessels, the work of the potter's hand?

*Ghimel.* Even the sea-monsters have drawn out the breast, they have given suck to their young, the daughter of my people is cruel, like the ostrich in the desert.

*Daleth.* The tongue of the suckling child hath stuck to the roof of

nem, et non erat  
qui frangeret eis.

*He.* Qui vescebantur voluptuose, interierunt in viis: qui nutriebantur in croceis, amplexati sunt stercora.

*Vau.* Et major effecta est iniquitas filiae populi mei peccato Sodomorum, quæ subversa est in momento, et non ceperunt in ea manus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them.

*He.* They that were fed delicately have died in the streets: they that were brought up in scarlet, have embraced the dung.

*Vau.* And the iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.

Jerusalem ! Jerusalem ! be converted to the Lord thy God.

*R.* Jerusalem surge, et exue te vestibus jucunditatis: induere cinere et cilicio, \* Quia in te occisus est Salvator Israel.

*V.* Deduc quasi torrentem lacrymas per diem et noctem, et non taceat pupilla oculi tui. \* Quia.

*R.* Arise, Jerusalem! and put off thy garments of joy; put on ashes and hair-cloth, \* for in thee was slain the Saviour of Israel.

*V.* Let tears run down like a torrent day and night, and let not the apple of thy eye cease. \* For in thee.

### THIRD LESSON.

Incipit Oratio Jeremiæ Prophetæ.  
*Cap. v.*

Recordare, Domine, quid acciderit nobis: intueri, et respice opprobrium nostrum. Hæreditas nostra versa est ad alienos, domus

The beginning of the Prayer of Jeremias, the Prophet. *Chap. v.*

Remember, O Lord! what is come upon us: consider and behold our reproach. Our inheritance is turned to aliens: our houses

nostræ ad extraneos. Pupilli facti sumus absque patre, matres nostræ quasi viduæ. Aquam nostram pecunia bibimus, ligna nostra pretio comparavimus. Cervicibus nostris minabamur, lassis non dabatur requies. Ægypto dedimus manum, et Assyriis, ut saturaremur pane. Patres nostri peccaverunt, et non sunt; et nos iniquitates eorum portavimus. Servi dominati sunt nostri: non fuit qui redimeret de manu eorum. In animabus nostris afferebamus panem nobis, a facie gladii in de-

to strangers. We are become orphans without a father: our mothers are as widows. We have drunk our water for money: we have bought our wood. We were dragged by the necks, we were weary, and no rest was given us. We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: and there was none to redeem us out of their hand. We fetched our bread at

serto. Pellis nostra  
quasi clibanus exus-  
ta est a facie tem-  
pestatum famis.  
Mulieres in Sion  
humiliaverunt, et  
virgines in civitati-  
bus Juda.

Jerusalem, Jeru-  
salem, convertere ad  
Dominum Deum  
tuum.

*R.* Plange quasi  
virgo, plebs mea:  
ululate, pastores, in  
cinere et cilicio: \*  
Quia venit dies Do-  
mini magna, et ama-  
ra valde.

*V.* Accingite vos,  
sacerdotes, et plan-  
gite, ministri alta-

the peril of our  
lives, because of the  
sword in the desert.  
Our skin was burnt  
as an oven, by rea-  
son of the violence  
of the famine. They  
oppressed the wo-  
men in Sion, and  
the virgins in the  
cities of Juda.

Jerusalem! Jeru-  
salem! be converted  
to the Lord thy  
God.

*R.* Mourn as a  
virgin, my people!  
howl, ye pastors in  
ashes and hair-cloth;  
\* for the great and  
exceeding bitter day  
of the Lord is com-  
ing.

*V.* Gird your-  
selves, ye Priests!  
and mourn, ye minis-

ris; aspergite vos      ters of the Altar!  
cinere. \*      sprinkle yourselves  
with ashes. \*

Quia venit, etc.      For the great, etc.  
Plange, etc.      Mourn as a virgin,  
etc.

## SECOND NOCTURN.

*Ant.* Elevamini      *Ant.* Be ye lifted  
portæ æternales, et      up, O eternal gates!  
introibit Rex gloriæ.      and the King of  
glory shall enter in.

## PSALM 23.

Domini est terra,      The earth is the  
et plenitudo ejus: \*      Lord's and the ful-  
orbis terrarum, et      ness thereof; the  
universi qui habitant      world, and all they  
in eo.      that dwell therein.

Quia ipse super      For he hath  
maria fundavit eum:      founded it upon the  
\* et super flumina      seas; and hath pre-  
præparavit eum.      pared it upon the  
rivers.

Quis ascendet in      Who shall ascend  
montem Domini? \*      into the mountain of

aut quis stabit in loco sancto ejus ?

the Lord ? or who shall stand in his holy place ?

Innocens manibus, et mundo corde, \* qui non accipit in vano animam suam, nec juravit in dolo proximo suo.

The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

Hic accipiet benedictionem a Domino : \* et misericordiam a Deo salutari suo.

He shall receive a blessing from the Lord, and mercy from God his Saviour.

Hæc est generatio quærentium eum, \* quærentium faciem Dei Jacob.

This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Attollite portas principes vestras, et levamini portæ æternales : \* et introibit rex gloriæ.

Lift up your gates, O ye princes ! and be ye lifted up O eternal gates ! and the King of glory shall enter in.

Quis est iste rex  
gloriæ? \* Dominus  
fortis et potens,  
Dominus potens in  
prælio.

Attollite portas  
principes vestras, et  
elevamini portæ  
æternales: \* et in-  
troibit rex gloriæ.

Quis est iste rex  
gloriæ? \* Dominus  
virtutum ipse est  
rex gloriæ.

4 *Ant.* Elevamini  
portæ æternales, et  
introibit rex gloriæ.

*Ant.* Credo videre  
bona Domini in ter-  
ra viventium.

Who is this King  
of glory? the  
Lord who is strong  
and mighty, the  
Lord mighty in bat-  
tle.

Lift up your gates,  
O ye princes? and  
be ye lifted up. O  
eternal gates! and  
the King of glory  
shall enter in.

Who is this King  
of glory? the Lord  
of Hosts, he is the  
King of glory.

4 *Ant.* Be ye lift-  
ed up, O eternal  
gates! and the King  
of glory shall enter  
in.

*Ant.* I believe  
to see the good  
things of the Lord  
in the land of the  
living.



## PSALM 26.

Dominus illuminatio mea, et salus mea; \* quem timebo?

Dominus protector vitæ meæ; \* a quo trepidabo?

Dum appropiant super me nocentes, \* ut edant carnes meas.

Qui tribulant me inimici mei, \* ipsi infirmati sunt, et ceciderunt.

Si consistant adversum me castra, \* non timebit cor meum.

Si exurgat adver-

The Lord is my light and my salvation, whom shall I fear?

The Lord is the protector of my life; of whom shall I be afraid?

Whilst the wicked draw near against me, to eat my flesh.

My enemies that trouble me, have themselves been weakened, and have fallen.

If armies in camp should stand together against me, my heart shall not fear.

If a battle should rise up against me,

sum me prælium, \*  
in hoc ego sperabo.

Unam petii a Do-  
mino, hanc requi-  
ram : \* ut inhabitem  
in domo Domini  
omnibus diebus vitæ  
meæ :

Ut videam volup-  
tatem Domini : \* et  
visitem templum  
ejus.

Quoniam abscon-  
dit me in taberna-  
culo suo : \* in die  
malorum protexit  
me in abscondito  
tabernaculi sui.

In petra exaltavit  
me : \* et nunc ex-  
altavit caput meum  
super inimicos  
meos.

Circuivi, et im-

in this will I be  
confident.

One thing I have  
asked of the Lord,  
this will I seek after;  
that I may dwell in  
the house of the  
Lord all the days of  
my life.

That I may see  
the delight of the  
Lord, and may visit  
his temple.

For he hath hid-  
den me in his taber-  
nacle ; in the day of  
evils, he hath pro-  
tected me in the  
secret place of his  
tabernacle.

He hath exalted  
me upon a rock :  
and now he hath  
lifted up my head  
above my enemies.

I have gone round,

molavi in tabernaculo ejus hostiam vociferationis: \* cantabo, et psallum dicam Domino.

Exaudi Domine vocem meam, quæ clamavi ad te: \* miserere mei, et exaudi me.

Tibi dixit cor meum, exquisivit te facies mea: \* faciem tuam Domine requiram.

Ne avertas faciem tuam a me: \* ne declines in ira a servo tuo.

Adjutor meus esto: \* ne derelinquas me, neque despicias me, Deus salutaris meus.

and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

Hear, O Lord, my voice, with which I have cried to thee; have mercy on me and hear me.

My heart hath said to thee: My face hath sought thee: thy face, O Lord! will I seek.

Turn not away thy face from me: decline not in thy wrath from thy servant.

Be thou my helper: forsake me not, do not thou despise me, O God, my Saviour!

Quoniam pater  
meus, et mater mea  
dereliquerunt me: \*  
Dominus autem as-  
sumpsit me.

Legem pone mihi  
Domine in via  
tua: \* et dirige me  
in semitam rectam  
propter inimicos  
meos.

Ne tradideris me  
in animas tribulan-  
tium me: \* quoniam  
insurrexerunt in me  
testes iniqui, et men-  
tita est iniquitas  
sibi.

Credo videre bona  
Domini \* in terra  
viventium.

Expecta Domi-  
num, viriliter age: \*  
et confortetur cor

For my father  
and my mother have  
left me; but the  
Lord hath taken me  
up.

Set me, O Lord !  
a law in thy way :  
and guide me in the  
right path, because  
of my enemies.

Deliver me not  
over to the will of  
them that trouble  
me; for unjust wit-  
nesses have risen up  
against me, and ini-  
quity hath lied to  
itself.

I believe to see the  
good things of the  
Lord, in the land of  
the living.

Expect the Lord,  
do manfully; and  
let thy heart tak

tuum, et sustine  
Dominum.

5 *Ant.* Credo vi-  
dere bona Domini  
in terra viventium.

*Ant.* Domine, ab-  
straxisti ab inferis  
animam meam.

courage, and wait  
thou for the Lord.

5 *Ant.* I believe  
to see the good  
things of the Lord  
in the land of the  
living.

*Ant.* Thou hast  
brought forth, O  
Lord ! my soul from  
hell.

# PSALM 29.

Exaltabo te Do-  
mine, quoniam sus-  
cepisti me : \* nec  
delectasti inimicos  
meos super me.

Domine Deus me-  
us, clamavi ad te, \*  
et sanasti me.

Domine, eduxisti  
ab inferno animam  
meam : \* salvasti me

I will extol thee,  
O Lord ! because  
thou hast protected  
me ; and hast not  
made my enemies to  
rejoice over me.

O Lord, my God !  
I have cried to thee ;  
and thou hast healed  
me.

Thou hast brought  
forth, O Lord ! my  
soul from hell ; thou

a descendentibus in  
lacum.

Psallite Domino  
sancti ejus : \* et  
confitemini memo-  
riæ sanctitatis ejus.

Quoniam ira in  
indignatione ejus : \*  
et vita in voluntate  
ejus.

Ad vesperum de-  
morebitur fletus, \*  
et ad matutinum  
lætitia.

Ego autem dixi in  
abundantia mea : \*  
Non movebor in  
æternum.

Domine, in volun-  
tate tua, \* præsti-  
tisti decori meo vir-  
tutem.

Avertisti faciem  
tuam a me, \* et fac-

hast saved me from  
them that go down  
into the pit.

Sing to the Lord,  
O ye his saints ! and  
give praise to the  
memory of his holi-  
ness.

For wrath is in  
his indignation ; and  
life in his good will.

In the evening  
weeping shall have  
place, and in the  
morning gladness.

And in my abund-  
ance I said : I shall  
never be moved.

O Lord ! in thy  
favor, thou gavest  
strength to my  
beauty.

Thou turnedst  
away thy face from

tus sum conturbatus.

Ad te Domine, clamabo : \* et ad Deum meum deprecabor.

Quæ utilitas in sanguine meo,\* dum descendo in corruptionem ?

Numquid confitebitur tibi pulvis, \* aut annuntiabit veritatem tuam ?

Audivit Dominus, et misertus est mei : \* Dominus factus est adjutor meus.

Convertisti planctum meum in gaudium mihi : \* conscidisti saccum meum, et circumdedisti me lætitia :

me, and I became troubled.

To thee, O Lord ! will I cry ; and I will make supplication to my God.

What profit is there in my blood, whilst I go down to corruption ?

Shall dust confess to thee, or declare thy truth ?

The Lord hath heard, and hath had mercy on me : the Lord became my helper.

Thou hast turned for me my mourning into joy : thou hast cut my sackcloth, and hast compassed me with gladness.

Ut cantet tibi gloria mea, et non compungar: \* Domine Deus meus, in æternum confitebor tibi.

6 *Ant.* Domine, abstraxisti ab inferis animam meam.

V. Tu autem, Domine, miserere mei.

R. Et resuscita me, et retribue eis.

Pater noster, *secreto.*

To the end that my glory may sing to thee, and I may not regret; O Lord, my God! I will give praise to thee for ever.

6 *Ant.* Thou hast brought forth, O Lord! my soul from hell.

V. But thou, O Lord! have mercy on me.

R. And raise me up again, and I will requite them.

Our Father, *privately.*

#### FOURTH LESSON.

Ex Tractatu Sancti Augustini Episcopi super Psalmos.  
*In Psalm. 63.*

From the Treatise of St. Augustine, the Bishop, on the Psalms. *On the 63d Psalm.*



Accedet homo ad  
cor altum, et exal-  
tabitur Deus. Illi  
dixerunt: Quis nos  
videbit? Defecerunt  
scrutantes scrutati-  
ones, consilia mala.  
Accessit homo ad  
ipsa consilia, passus  
est se teneri ut ho-  
mo. Non enim tene-  
retur nisi homo, aut  
videretur nisi homo,  
aut cæderetur nisi  
homo, aut crucifi-  
geretur, aut morere-  
tur nisi homo. Ac-  
cessit ergo homo ad  
illas omnes passio-  
nes, quæ in illo nihil  
valerent, nisi esset  
homo. Sed si ille  
non esset homo, non  
liberaretur homo.  
Accessit homo ad  
cor altum, id est, cor

Man shall come  
to a deep heart, and  
God shall be exalted.  
They said: Who  
shall see us? They  
failed in making  
diligent search for  
wicked designs.  
Man came to those  
designs, and suffered  
himself to be seized  
on as a man. For  
he could not be  
seized on, if he were  
not man, or seen, if  
he were not man, or  
scourged, if he were  
not man, or cruci-  
fied, or die, if he  
were not man. Man,  
therefore, came to  
all these sufferings,  
which could have no  
effect on him, if he  
were not man. But  
if he had not been

secretum, objiciens aspectibus humanis hominem, servans intus Deum ; celans formam Dei, in qua æqualis est Patri, et offerens formam servi, qua minor est Patre.

*R.* Recessit pastor noster, fons aquæ vivæ, ad cujus transitum sol obscuratus est :

\* Nam et ille captus est, qui captivum tenebat primum hominem : hodie portas mortis et

man, man could not have been redeemed. Man came to a deep heart, that is, a secret heart, exposing his humanity to human view, but hiding his divinity ; concealing the form of God, by which he is equal to the Father ; and offering the form of the servant, by which he is inferior to the Father.

*R.* Our shepherd, the fountain of living water, is gone, at whose departure the sun was darkened : \* for he is taken, who made the first man a prisoner ; to-day our Saviour broke asunder the

seras pariter Salvator noster disruptit.

V. Destruxit quidem claustra inferni, et subvertit potentias diaboli. \* Nam et ille, etc.

locks and gates of death.

V. He destroyed the prisons of hell, and overthrew the power of the devil. \* For he, etc.

### FIFTH LESSON.

Quo perduxerunt illas scrutationes suas, quas perscrutantes defecerunt, ut etiam mortuo Domino et sepulto, custodes ponerent ad sepulchrum? Dixerunt enim Pilato: Seducitor ille. Hoc appellabatur nomine Dominus Jesus Christus, ad solatium servorum suorum, quando dicuntur seductores. Ergo illi Pilato: Seducitor

How far did they carry this their diligent search, in which they failed so much, that, when our Lord was dead and buried, they placed guards at the sepulchre? For they said to Pilate: This seducer; by which name our Lord Jesus Christ was called, for the comfort of his servants, when they are called seducers. This seducer, say they to

ille, inquam, dixit adhuc vivens : Post tres dies resurgam. Jube itaque custodiri sepulchrum usque in diem tertium, ne forte veniant discipuli ejus, et furentur eum, et dicant plebi, Surrexit a mortuis ; et erit novissimus error pejor priore. Ait illis Pilatus : Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulchrum, signantes lapidem cum custodibus.

*R.* O vos omnes, qui transitis per viam, attendite et videte \* Si est dolor

Pilate, whilst he was yet alive, said : After three days, I will rise again. Command, therefore, the sepulchre to be guarded until the third day ; lest his disciples come and steal him away, and say to the people : He is risen from the dead ; so the last error shall be worse than the first. Pilate said to them : You have a guard, go, and guard it as you know. And they departing, made the sepulchre sure with guards, sealing up the stone

*R.* O all ye that pass by the way ! attend and see, \* if

similis sicut dolor  
meus.

there be any sorrow  
like unto my sorrow.

V. Attendite, uni-  
versi populi, et vi-  
dete dolorem meum.

V. Attend, all ye  
people! and see my  
grief. \* If there,

\* Si est dolor, etc.

etc.

### SIXTH LESSON.

Posuerunt custo-  
des milites ad sepul-  
chrum. Concussa  
terra, Dominus re-  
surrexit: miracula  
facta sunt talia circa  
sepulchrum, ut et  
ipsi milites, qui cus-  
todes advenerant,  
testes fierent, si vel-  
lent vera nuntiare.  
Sed avaritia illa, quæ  
captivavit discipu-  
lum comitem Chris-  
ti, captivavit et mili-  
tem custodem sepul-  
chri. Damus, in-  
quiunt, vobis pecu-

They placed sol-  
diers to guard the  
sepulchre. The  
earth shook, and  
the Lord rose again:  
such miracles were  
done at the sepul-  
chre that the very  
soldiers who came as  
guards might be wit-  
nesses of it, if they  
would declare the  
truth. But that  
covetousness, which  
possessed the disci-  
ple who was the  
companion of Christ,  
blinded also the sol-

niam, et dicite quia vobis dormientibus venerunt discipuli ejus, et abstulerunt eum. Vere defecerunt scrutantes scrutationes. Quid est quod dixisti, o infelix astutia? Tantumne deseris lucem consilii pietatis, et in profunda versutiæ demergeris, ut hoc dicas: Dicite quia vobis dormientibus venerunt discipuli ejus, et abstulerunt eum?

**Dormientes testes exhibes :** vere tu

diers who were the guards of his sepulchre. We will give you money, said they : and say, that whilst you were asleep, his disciples came and took him away ; they truly failed in making diligent search. What is it thou hast said, O wretched craft ? Dost thou shut thy eyes against the light of prudence and piety, and plunge thyself so deep in cunning, as to say this : Say, that whilst you were asleep, his disciples came and took him away ? Dost thou produce sleeping witnesses ? Certain-

ipse obdormisti, qui scrutando talia defecisti.

*R.* Ecce quomodo moritur justus, et nemo percipit corde; et viri justi tolluntur, et nemo considerat. A facie iniquitatis sublatus est justus, \* et erit in pace memoria ejus.

*V.* Tamquam agnus coram tondente se obmutuit, et non aperuit os suum: de angustia et de iudicio sublatus est. \* Et erit in pace memoria ejus. Ecce quomodo, etc.

ly thou thyself sleepest who failest in making search after such things.

*R.* Behold how the just man dies, and nobody takes it to heart; and just men are taken away, and nobody considers it. The just man is taken away from the face of iniquity, \* and his memory shall be in peace.

*V.* He was dumb as a lamb before his shearer, and opened not his mouth; he was taken away from distress, and from judgment. \* And his memory shall be in peace. Behold, etc.

## THIRD NOCTURN.

*Ant.* Deus adjuvat me, et Dominus susceptor est animæ meæ.

*Ant.* God is my helper : and the Lord is the protector of my soul.

## PSALM 53.

Deus, in nomine tuo saluum me fac : \* et in virtute tua judica me.

Deus, exaudi orationem meam : \* auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam : \* et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat me : \* et

Save me, O God ! by thy name, and judge me in thy strength.

O God ! hear my prayer : give ear to the words of my mouth.

For strangers have risen up against me ; and the mighty have sought after my soul ; and they have not set God before their eyes.

For behold God is my helper : and the



Dominus susceptor  
est animæ meæ.

Averte mala ini-  
micis meis: \* et in  
veritate tua disperde  
illos.

Voluntarie sacrifi-  
cabo tibi, \* et confi-  
tebor nomini tuo  
Domine: quoniam  
bonum est.

Quoniam ex omni  
tribulatione eripuisti  
me: \* et super ini-  
micos meos despexit  
oculus meus.

7 *Ant.* Deus ad-  
juvat me, et Domi-  
nus susceptor est  
animæ meæ.

*Ant.* In pace fac-  
tus est locus ejus, et  
in Sion habitatio  
ejus.

Lord is the protector  
of my soul.

Turn back the  
evils upon my ene-  
mies: and cut them  
off in thy truth.

I will freely sacri-  
fice to thee, and will  
give praise, O God!  
to thy name: be-  
cause it is good.

For thou hast de-  
livered me out of all  
trouble: and my eye  
hath looked down  
upon my enemies.

7 *Ant.* God is my  
helper, and the  
Lord is the protector  
of my soul.

*Ant.* His place is  
in peace, and his  
abode in Sion.

## PSALM 75.

Notus in Judæa  
Deus : \* in Israel  
magnum nomen  
ejus.

In Judea God is  
known : his name is  
great in Israel.

Et factus est in  
pace locus ejus : \* et  
habitatio ejus in  
Sion.

And his place is  
in peace, and his  
abode in Sion.

Ibi confregit po-  
tentias arcuum, \*  
scutum, gladium, et  
bellum.

There hath he  
broken the powers  
of bows, the shield,  
the sword, and the  
battle.

Illuminans tu mi-  
rabiliter a montibus  
æternis : \* turbati  
sunt omnes insipi-  
entes corde.

Thou enlighten-  
est wonderfully from  
the everlasting hills :  
all the foolish of  
heart were troubled.

Dormierunt som-  
num suum : \* et  
nihil invenerunt  
omnes viri divitia-  
rum in manibus suis.

They have slept  
their sleep : and all  
the men of riches  
have found nothing  
in their hands.

Ab increpatione

At thy rebuke, O

tua Deus Jacob, \*  
dormitaverunt qui  
ascenderunt equos.

God of Jacob ! they  
have all slumbered  
that mounted on  
horseback.

Tu terribilis es,  
et quis resistet tibi ?  
\* ex tunc ira tua.

Thou art terrible,  
and who shall resist  
thee ? from that  
time thy wrath.

De cœlo auditum  
fecisti judicium : \*  
terra tremuit et  
quievit.

Thou hast caus-  
ed judgment to be  
heard from heaven :  
the earth trembled  
and was still.

Cum exurgeret in  
judicium Deus, \* ut  
saivos faceret omnes  
mansuetos terræ.

When God arose  
in judgment, to save  
all the meek of the  
earth.

Quoniam cogitatio  
hominis confitebitur  
tibi : \* et reliquiæ  
cogitationis diem  
festum agent tibi.

For the thought  
of man shall give  
praise to thee ; and  
the remainders of  
the thought shall  
keep holyday to  
thee.

Vovete, et reddite  
Domino Deo vestro,

Vow ye, and pay  
to the Lord, your

\* omnes qui in circuitu ejus affertis munera.

Terribili et ei qui aufert spiritum principum, \* terribili apud reges terræ.

8 *Ant.* In pace factus est locus ejus, et in Sion habitatio ejus.

*Ant.* Factus sum sicut homo sine adiutorio, inter mortuos liber.

God, all you that round about him bring presents.

To him that is terrible, even to him who taketh away the spirit of princes, to the terrible with the kings of the earth.

8 *Ant.* His place is in peace, and his abode in Sion.

*Ant.* I am become like a man without help, free among the dead.

# PSALM 87.

Domine Deus salutis meæ, \* in die clamavi, et nocte coram te.

Intret in conspectu tuo oratio mea : \*

O Lord, the God of my salvation ! I have cried in the day and in the night before thee.

Let my prayer come in before thee.

inclina aurem tuam  
ad precem meam :

Quia repleta est  
malis anima mea : \*  
et vita mea inferno  
appropinquavit.

Æstimatus sum  
cum descendentibus  
in lacum : \* factus  
sum sicut homo sine  
adjutorio, inter mor-  
tuos liber.

Sicut vulnerati  
dormientes in sepul-  
chris, quorum non  
es memor amplius :  
\* et ipsi de manu tua  
repulsi sunt.

Posuerunt me in  
lacu inferiori : \* in  
tenebrosis, et in um-  
bra mortis.

Super me confir-

incline thy ear to  
my petition.

For my soul is  
filled with evils :  
and my life hath  
drawn nigh to hell.

I am counted  
among those that  
go down to the pit ;  
I am become as a  
man without help,  
free among the  
dead.

Like the slain  
sleeping in the se-  
pulchres, whom  
thou rememberest  
no more : and they  
are cast off from thy  
hand.

They have laid  
me in the lower pit ;  
in the dark places,  
and in the shadow  
of death.

Thy wrath is

matus est furor tuus:  
\* et omnes fluctus  
tuos induxisti super  
me.

Longe fecisti no-  
tos meos a me : \* po-  
suerunt me abomina-  
tionem sibi.

Traditus sum, et  
non egrediebar : \*  
oculi mei languerunt  
præ inopia.

Clamavi ad te Do-  
mine tota die : \* ex-  
pandi ad te manus  
meas.

Numquid mortuis  
facies mirabilia : \*  
aut medici suscita-  
bunt, et confitebun-  
tur tibi ?

Numquid narra-

strong over me : and  
all thy waves thou  
hast brought in up-  
on me.

Thou hast put  
away my acquaint-  
ance far from me ;  
they have set me  
an abomination to  
themselves.

I was delivered  
up, and came not  
forth : my eyes lan-  
guished through  
poverty.

All the day I cried  
to thee, O Lord ! I  
stretched out my  
hands to thee.

Wilt thou show  
wonders to the  
dead ? or shall phy-  
sicians raise to life,  
and give praise to  
thee ?

Shall any one in

bit aliquis in sepulchro misericordiam tuam, \* et veritatem tuam in perditione ?

Numquid cognoscentur in tenebris mirabilia tua, \* et justitia tua in terra oblivionis ?

Et ego ad te, Domine, clamavi : \* et mane oratio mea præveniet te.

Ut quid Domine repellis orationem meam : \* avertis faciem tuam a me ?

Pauper sum ego, et in laboribus a juventute mea : \* exaltatus autem, humiliatus sum et conturbatus.

the sepulchre declare thy mercy ; and thy truth in destruction ?

Shall thy wonders be known in the dark ; and thy justice in the land of forgetfulness ?

But I, O Lord ! have cried to thee : and in the morning my prayer shall prevent thee.

Lord ! why castest thou off my prayer : why turnest thou away thy face from me ?

I am poor, and in labors from my youth ; and being exalted, have been humbled and disturbed.

In me transierunt  
iræ tuæ: \* et ter-  
rores tui conturba-  
verunt me.

Circumdederunt  
me sicut aqua tota  
die: \* circumdede-  
rant me simul.

Elongasti a me  
amicum et proxi-  
mum: \* et notos  
meos a miseria.

9 *Ant.* Factus  
sum sicut homo  
sine adiutorio, inter  
mortuos liber.

V. In pace factus  
est locus ejus.

R. Et in Sion ha-  
bitatio ejus.

Pater noster, *se-  
creto.*

Thy wrath hath  
come upon me: and  
thy terrors have  
troubled me.

They have come  
round about me like  
water all the day:  
they have com-  
passed me about to-  
gether.

Friend and neigh-  
bor thou hast put  
far from me: and  
my acquaintance,  
because of misery.

9 *Ant.* I am be-  
come a man without  
help, free among the  
dead.

V. His place is in  
peace.

R. And his abode  
in Sion.

Our Father, *pri-  
vately.*



## SEVENTH LESSON.

De Epistola beati  
Pauli Apostoli ad  
Hebræos. *Cap. ix.*

Christus assistens  
Pontifex futurorum  
bonorum, per am-  
plius et perfectius  
tabernaculum non  
manu factum, id est,  
non hujus creationis,  
neque per sanguinem  
hircorum aut vitu-  
lorum, sed per pro-  
prium sanguinem  
introivit semel in  
Sancta, æterna re-  
demptione inventa.  
Si enim sanguis hir-  
corum et taurorum,  
et cinis vitulæ as-  
persus inquinatos  
sanctificat ad emun-  
dationem carnis;  
quanto magis san-

From the Epistle of  
St. Paul the Apos-  
tle to the Hebrews.  
*Chap. ix.*

But Christ being  
come a high-priest  
of the good things  
to come, by a greater  
and more perfect  
tabernacle not made  
with hands, that is,  
not of this creation;  
neither by the blood  
of goats, or of calves,  
but by his own  
blood, entered once  
into the Holies, hav-  
ing obtained eternal  
redemption. For if  
the blood of goats  
and of oxen, and  
the ashes of a heifer  
being sprinkled,  
sanctify such as are

guis Christi, qui per Spiritum sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis, ad serviendum Deo viventi ?

*R.* Astiterunt reges terræ, et principes convenerunt in unum \* Adversus Dominum, et adversus Christum ejus.

*V.* Quare fremuerunt gentes, et populi meditati sunt inania ? \* Adversus Dominum, etc.

defiled, to the cleansing of the flesh : how much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our consciences from dead works, to serve the living God ?

*R.* The kings of the earth stood up, and the princes assembled together, \* against the Lord and against his Christ.

*V.* Why have the nations raged ? and the people meditated vain things ? \* Against the Lord, etc.

## EIGHTH LESSON.

Et ideo novi testamenti mediator est, ut, morte intercedente, in redemptionem earum prævaricationum, quæ erant sub priori testamento, repromissionem accipiant qui vocati sunt æternæ hæreditatis. Ubi enim testamentum est, mors necesse est intercedat testatoris.

Testamentum enim in mortuis confirmatum est: alioquin nondum valet, dum vivit qui testatus est. Unde nec primum

And therefore he is the mediator of the new testament: that, by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance. For where there is a testament, the death of the testator must of necessity come in. For a testament is of force, after men are dead: otherwise it is as yet of no strength, whilst the testator liveth. Wherefore neither was the first indeed

quidem sine sanguine dedicatum est.

*R.* *Æstimatus sum cum descendentibus in lacum : \* Factus sum sicut homo sine adjutorio, inter mortuos liber.*

*V.* Posuerunt me in lacu inferiori, in tenebrosis, et in umbra mortis. \* Factus sum, etc.

dedicated without blood.

*R.* I am counted among them that go down into the pit : \* I am become as a man without help, free among the dead.

*V.* They have laid me in the lower pit ; in the dark places and in the shadow of death. \* I am become, etc.

#### NINTH LESSON.

Lecto enim omni mandato legis a Moyse universo populo, accipiens sanguinem vitulorum et hircorum, cum aqua, et lana coccinea et hyssopo, ipsum quoque li-

For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water, scarlet wool and hyssop ; and

bram et omnem populum aspersit, dicens : Hic sanguis testamenti, quod mandavit ad vos Deus. Etiam tabernaculum, et omnia vasa ministerii sanguine similiter aspersit. Et omnia pene in sanguine secundum legem mundantur, et sine sanguinis effusione non fit remissio.

*R.* Sepulto Domino, signatum est monumentum, volventes lapidem ad ostium monumenti ;

\* Ponentes milites,

sprinkled both the book itself and all the people, saying : This is the blood of the testament, which God hath enjoined unto you. The tabernacle also, and all the vessels of the ministry in like manner, he sprinkled with blood. And almost all things, according to the law, are cleansed with blood, and without the shedding of blood there is no remission.

*R.* When the Lord was buried they sealed up the sepulchre, rolling a stone before the mouth of the sepulchre, \* and plac-

qui custodirent illum.

*V. Accedentes principes\* sacerdotum ad Pilatum, petierunt illum. \* Ponentes, etc. Sepulto Domino, etc.*

ing soldiers to guard him.

*V. The chief priests went to Pilate and asked him. \* And placing soldiers, etc. When the Lord, etc.*

### THE LAUDS.

*Ant. O mors, ero mors tua; morsus tuus ero, inferne.*

*Ant. O death! I will be thy death; O hell! I will be thy bite.*

### PSALM 50.

*Miserere mei, Deus. p. 345.*

*10 Ant. O mors, ero mors tua; morsus tuus ero, inferne.*

*Ant. Plangent eum quasi unigeni-*

*Have mercy on me, p. 345.*

*10 Ant. O death! I will be thy death; O hell! I will be thy bite.*

*Ant. They shall mourn for him as*

tum, quia innocens Dominus occisus est. for an only son, because our innocent Lord is slain.

## PSALM 42.

Judica me Deus, et discerne causam meam de gente non sancta, \* ab homine iniquo et doloso erue me. Judge me, O God! and distinguish my cause from the nation that is not holy, deliver me from the unjust and deceitful man.

Quia tu es Deus fortitudo mea: \* quare me repulisti? et quare tristis incedo, dum affligit me inimicus? For thou art God, my strength: why hast thou cast me off? and why do I go sorrowful, whilst the enemy afflicteth me?

Emitte lucem tuam et veritatem tuam: \* ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua. Send forth thy light and thy truth; they have conducted me, and brought me to thy holy mountain, and into thy tabernacles.

Et introibo ad  
altare Dei: \* ad  
Deum qui lætificat  
juventutem meam.

Confitebor tibi in  
cithara, Deus Deus  
meus: \* quare tris-  
tis es, anima mea?  
et quare conturbas  
me?

Spera in Deo, quo-  
niam adhuc confite-  
bor illi: \* salutare  
vultus mei, et Deus  
meus.

11 *Ant.* Plangent  
eum quasi unigeni-  
tum, quia innocens  
Dominus occisus est.

*Ant.* Attendite,  
universi populi, et  
videte dolorem me-  
um.

And I will go in  
to the altar of God:  
to God, who giveth  
joy to my youth.

To thee, O God  
my God! I will give  
praise upon the  
harp: why art thou  
sad, O my soul? and  
why dost thou dis-  
quiet me?

Hope in God, for  
I will still give  
praise to him: he is  
the salvation of my  
countenance, and  
my God.

11 *Ant.* They  
shall mourn for him  
as for an only son,  
because our innocent  
Lord is slain.

*Ant.* Behold, all  
ye people! and see  
my grief.



## PSALMS.

Deus Deus meus, O God, my God!  
*p. 354.* *p. 354.*

Deus misereatur, May God have  
*p. 357.* mercy, *p. 357.*

12 *Ant.* Attendite, universi populi, et videte dolorem meum. 12 *Ant.* Behold, all ye people! and see my grief.

*Ant.* A porta inferi erue Domine animam meam. *Ant.* From the gate of hell, O Lord! deliver my soul.

CANTICLE OF EZECHIAS. *Is. xxxviii.*

Ego dixi: In medio dierum meorum \* vadam ad portas inferi. I said: In the midst of my days I shall go to the gates of hell.

Quæsiui residuum annorum meorum; I sought for the residue of my years;  
 \* dixi: Non videbo Dominum Deum in terra viventium. I said: I shall not see the Lord God in the land of the living.

Non aspiciam hominem ultra, \* et I shall behold no

habitatorem quietis.

Generatio mea ablata est, et convoluta est a me, \* quasi tabernaculum pastorum.

Præcisa est velut a texente vita mea; dum adhuc ordiner, succidit me: \* de mane usque ad vespeream finies me.

Sperabam usque ad mane: \* quasi leo sic contrivit omnia ossa mea.

De mane usque ad vespeream finies me: \* sicut pullus hirundinis sic clamabo, meditabor ut columba.

man more, the inhabitant of rest.

My generation is at an end, and it is rolled away from me as a shepherd's tent.

My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me.

I hoped till morning: as a lion so hath he broken all my bones.

From morning even to night thou wilt make an end of me: I will cry like a young swallow, I will meditate like a dove.

Attenuati sunt  
oculi mei, \* suspicien-  
tes in excelsum.

Domine, vim  
patior, responde pro  
me. \* Quid dicam,  
aut quid respondebit  
mihi, cum ipse fece-  
rit?

Recogitabo tibi  
omnes annos meos \*  
in amaritudine ani-  
mæ meæ.

Domine, si sic  
vivitur, et in talibus  
vita spiritus mei,  
corripies me, et vi-  
vificabis me. \* Ecce  
in pace amaritudo  
mea amarissima.

Tu autem eruisti

My eyes are weak-  
ened with looking  
upward.

Lord! I suffer  
violence, answer  
thou for me. What  
shall I say, or what  
shall he answer for  
me, whereas he him-  
self hath done it?

I will recount to  
thee all my years in  
the bitterness of my  
soul.

O Lord! if man's  
life be such, and the  
life of my spirit be  
in such things as  
these: thou shalt  
correct me, and  
make me to live.  
Behold in peace, is  
my bitterness most  
bitter.

But thou hast de-

animam meam ut  
non periret: \* pro-  
iecisti post tergum  
tuum omnia peccata  
mea.

Quia non infernus  
confitebitur tibi,  
neque mors laudabit  
te: \* non expecta-  
bunt qui descendunt  
in lacum, veritatem  
tuam.

Vivens, vivens  
ipse confitebitur ti-  
bi, sicut et ego ho-  
die: \* pater filiis  
notam faciet verita-  
tem tuam.

Domine, salvum  
me fac; \* et psal-  
mos nostros canta-  
bimus cunctis diebus  
vitæ nostræ in domo  
Domini.

covered my soul, that  
it should not perish;  
thou hast cast all my  
sins behind thy back.

For hell shall not  
confess to thee, nei-  
ther shall death  
praise thee: nor  
shall they that go  
down into the pit,  
look for truth.

The living, the  
living, he shall give  
praise to thee, as I  
do this day; the  
father shall make  
thy truth known to  
the children.

O Lord ! save me,  
and we shall sing  
our psalms, all the  
days of our life, in  
the house of the  
Lord.

13 *Ant.* A porta  
in feri erue Do-  
mine animam me-  
am.

*Ant.* O vos omnes  
qui transitis per  
viam, attendite et  
videte, si est dolor  
sicut dolor meus.

13 *Ant.* From the  
gate of hell. O  
Lord! deliver my  
soul.

*Ant.* O all ye that  
pass by the way! \*  
behold and see, if  
there be grief like to  
my grief.

## PSALMS.

Laudate Domi-  
num de cœlis, *p.* 364.

Cantate Domino,  
*p.* 367.

Laudate Domi-  
num in sanctis ejus,  
*p.* 369.

14 *Ant.* O vos om-  
nes qui transitis per  
viam, attendite et  
videte, si est dolor  
sicut dolor meus.

Praise the Lord  
from the heavens, *p.*  
364.

Sing to the Lord.  
*p.* 367.

Praise the Lord in  
his holy places, *p.*  
369.

14 *Ant.* O all ye  
that pass by the  
way! \* behold and  
see, if there be  
grief like to my  
grief.

*V.* Caro mea requiescet in spe.

*R.* Et non dabis Sanctum tuum videre corruptionem.

*Ant.* Mulieres sedentes ad monumentum lamentabantur, flentes Dominum.

*V.* My flesh shall rest in hope.

*R.* And thou wilt not give thy Holy One to see corruption.

*Ant.* The women sitting at the sepulchre lamented, weeping for our Lord.

### CANTICLE OF ZACHARY. *Luke i.*

Benedictus, *p.* 370.

15 *Ant.* Mulieres sedentes ad monumentum lamentabantur, flentes Dominum.

Blessed be the Lord, *p.* 370.

15 *Ant.* The women sitting at the sepulchre lamented, weeping for our Lord.

*During the Benedictus, the six candles on the Altar are extinguished one by one, so that the last candle may be put out at the last verse. When the Ant. Mulieres is repeated, the candle, which was left burning at the top of the triangular Candlestick, is taken down, and concealed under the Epistle-side of the Altar.*

*The following is said kneeling :*

V. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis : propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

Pater noster, *totum sub silentio.*

V. Christ became obedient for us unto death, even the death of the Cross ; wherefore God hath also exalted him, and hath given him a name which is above every name.

Our Father, *privately.*

*The Psalm Miserere, p. 315, is recited in a low voice ; and in the end the following prayer, with all the Oremus :*

Respice, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum. *Sed dicitur sub silentio :* Qui tecum

Look down, O Lord ! we beseech thee, on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross. *But say in*

vivit et regnat in	<i>a low voice :</i> Who
unitate Spiritus	with thee and the
sancti Deus, per	Holy Ghost, liveth
omnia secula sæcu-	and reigneth, one
lorum. Amen.	God, world without
	end. Amen.

*At the end of the prayer a little noise is made : the lighted candle is brought from under the Altar, and all rise and retire in silence.*



# HOLY SATURDAY.

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## THE MORNING OFFICE.

THE *Tenebræ* or *Matins*, with the other Canonical hours for this day, are consecrated to the memory of our Lord in his sepulchre ; at Mass, he is represented to the faithful as coming out of the grave, and triumphing over death by his resurrection. The word *Night*, used in the benediction of the Paschal Candle, in the Collect of the Mass, in the Preface and *Communicantes*, shows that the Office and Mass, now said in the middle of the day, were formerly said in the following night, to honor the time of our Saviour's resurrection, which happened in this night.

The altars deprived of their ornaments on *Maundy Thursday* are again clothed with them, and a new *Fire* is blessed to illuminate them. The office begins with lighting a *triple Candle*, which is emblematic of the *light of Christ*, and signifies that the faith of the blessed Trinity proceeds from the light communicated to us by Christ risen from the dead. The *Paschal Candle*, blessed in the next place by the Deacon is a figure of the body of Jesus Christ, and not being lighted at first, represents him dead ; and the five blessed *Grains of Incense* fixed in it denote the aromatic spices that embalmed him in the sepulchre. The lighting of the *Paschal Candle* is a representation of his rising again to a new life ; and the lighting of the lamps and other candles afterwards teaches the faithful that the resurrection of the Head will be followed by that of the members.

After this ceremony the Church disposes the Catechumens for a worthy receiving of baptism ; for which purpose she reads twelve Lessons out of the Old Testa-

ment, called *Prophecies*, and after each says a solemn Prayer, by both of which she not only instructs them in the effects and fruit of that sacrament, but begs for them of Almighty God all the advantages of it. The Church could not have appointed a more suitable time for the solemn administration of baptism, which is a lively representation of our Lord's resurrection. As he was laid in the sepulchre truly dead, and came out again truly alive; so the sinner is buried in the baptismal water as in a mystical grave, and is taken out again animated with a new life of grace. *For we are buried together with him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life (Rom. vi. 4).*

Before the administration of the Sacrament, the *Baptismal Font* is blessed with ceremonies that are full of mysteries. 1. The Priest divides the water in the form of a cross, to teach us that it confers grace and sanctity by the merits of Christ crucified. 2. He touches the water with his hand, praying that it may be free from all impressions of evil spirits. 3. He signs it thrice with the sign of the cross, to bless it in the name of the Holy Trinity. 4. He separates it with his hand, and casts out some of it towards the four parts of the world, to instruct us that the grace of baptism, like the rivers of Paradise, flows all over the earth. 5. He breathes thrice upon it in the form of a cross desiring God to bless it with the infusion of his holy Spirit, that it may receive the virtue of sanctifying the soul. 6. He plunges the Paschal Candle thrice into it, praying that the Holy Ghost may descend upon it, as he did at the baptism of Christ in the waters of Jordan. 7. He mixes holy Oil and Chrism with it, to signify that baptism consecrates us to God and gives spiritual strength to wrestle with and overcome all the enemies of our soul.

After the benediction of the font, the sacrament of baptism is solemnly administered to such as are prepared for it; and then the Litany and Mass are sung to

Obtain of God that the new baptized may persevere in the grace they have received. Incense is used at the Gospel, to represent the perfumes carried by the women to our Saviour's monument ; but no lights are carried, as at other times, because they and the Apostles did not yet believe his resurrection ; for which reason also the Creed is not said. The Offertory, the kiss of peace, and the Antiphon, called the *Communion*, are omitted, because the faithful did not receive the blessed Eucharist at this Mass, but waited till Easter-day.

### Holy Saturday.

## THE BLESSING OF THE NEW FIRE.

*At a convenient hour, the Altars are dressed ; but the candles are not lighted till the beginning of the Mass. Then without the Church fire is struck from a flint, and coals are lighted with it ; after which the Priest (attended by the Ministers with the Cross, holy-water, and incense, before the Church gate, if it can be conveniently done, otherwise in the very entrance of the Church) blesses the new fire, saying :*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, qui per Fi-

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God ! who by

lium tuum, angularem scilicet lapidem, claritatis tuæ ignem fidelibus contulisti : productum et silice nostris profuturum usibus, novum hunc ignem sanctifica ; et concede nobis, ita per hæc festa paschalia cœlestibus desideriis inflammari, ut ad perpetuæ claritatis, puris mentibus, valeamus festa pertingere. Per eundem Christum Dominum nostrum.

*R. Amen.*

*Oremus.*

Domine Deus Pater omnipotens, lumen indeficiens, qui es conditor omnium luminum : benedic

thy Son, the corner-stone, hast bestowed on the faithful the fire of thy brightness ; sanctify this new fire produced from a flint for our use ; and grant, that during this Paschal solemnity, we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of eternal splendor ; through the same Christ our Lord.

*R. Amen.*

*Let us pray.*

O Lord God, Almighty Father, never-failing light ! who art the author of all light ; bless

hoc lumen, quod a te sanctificatum atque benedictum est, qui illuminasti omnem mundum; ut ab eo lumine accendamus, atque illuminemur igne claritatis tuæ: et sicut illuminasti Moysen exeuntem de Ægypto, ita illumines corda et sensus nostros: ut ad vitam et lucem æternam pervenire mereamur. Per Christum Dominum nostrum.

*R. Amen.*

*Oremus.*

Domine sancte, Pater omnipotens, æternæ Deus: benedicientibus nobis

this light, which is blessed and sanctified by thee, who hast enlightened the whole world: that we may be enlightened by that light, and inflamed with the fire of thy brightness; and, as thou didst give light to Moses, when he went out of Egypt, so illuminate our hearts and senses, that we may obtain light and life everlasting; through Christ our Lord.

*R. Amen.*

Let us pray.

Holy Lord, Almighty Father, eternal God! vouchsafe to co-operate

hunc ignem in nomine tuo, et unigeniti Filii tui Dei ac Domini nostri Jesu Christi, et Spiritus sancti, co-operari digneris; et adjuva nos contra ignita tela inimici, et illustra gratia cœlesti. Qui vivis et regnas cum eodem Unigenito tuo, et Spiritu sancto Deus: per omnia sæcula sæculorum.

with us, who bless this fire in thy name, and in that of thy only Son, Jesus Christ our Lord and God, and of the Holy Ghost; assist us against the fiery darts of the enemy, and illuminate us with thy heavenly grace: who livest and reignest with the same only Son and Holy Ghost, one God for ever and ever.

*R.* Amen.

*R.* Amen.

*Then he blesses the five grains of incense that are to be fixed in the Paschal candle, saying the following prayer:*

Veniat, quæsumus, omnipotens Deus, super hoc incensum larga tuæ benedic-

Pour forth, we beseech thee, Almighty God! thy abundant blessing

tionis infusio, et hunc nocturnum splendorem invisibilis regenerator accende: ut non solum sacrificium, quod hac nocte litatum est, arcana luminis tui admixtione refulgeat; sed in quocumque loco ex hujus sanctificationis mysterio aliquid fuerit deportatum, expulsa diabolicæ fraudis nequitia, virtus tuæ majestatis assistat. Per Christum Dominum nostrum.

*R. Amen.*

on this incense, and kindle, O invisible regenerator! the brightness of this night: that not only the sacrifice, which is offered this night may shine by the secret mixture of thy light; but also, that into whatever place anything sanctified by these mystical prayers shall be carried, there, by the power of thy majesty, all the malicious artifices of the devil may be defeated; through Christ our Lord.

*R. Amen.*

*Whilst he blesses the grains of incense, an Acolyte puts some of the blessed fire into the censer, and the Priest, after the prayer, puts incense into it, blessing it as usual, saying:*

Ab illo benedicaris,

May thou be bless-

in ejus honore cremaberis. Amen.      ed by him, in whose honor thou shalt be burnt. Amen.

*Then he sprinkles the grains of incense and the fire thrice with holy-water, saying:*

Asperges me, Domine,	Thou shalt
hyssopo, et mundabor:	sprinkle me, O Lord!
lavabis me, et super nivem dealbabor.	with hyssop, and I shall be cleansed:
	thou shalt wash me,
	and I shall be made whiter than snow.

*After which, he fumes them thrice with the censer.*

*Then the Deacon, putting on a white dalmatic, takes the rod with the three candles fixed on the top. The thurifer goes first with an Acolyte carrying in a plate the five grains of incense; the Subdeacon with the cross follows, and the clergy in order; then the Deacon with the three candles, and last of all the Priest. When the Deacon is come into the church, an Acolyte, who carries a candle lighted from the new fire, lights one of the three candles on the top of the rod; and the Deacon holding up the rod kneels, as do all the rest, except the Subdeacon, and sings alone:*

Lumen Christi.	Behold the light of Christ.
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R. Deo gratias.	R. Thanks be to God.
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*The same is done in the middle of the church, and before the Altar, when the other two candles are lighted. Being come to the Altar, the Priest goes to the Epistle-side, and the Deacon with the book asks the blessing of the Priest, saying :*

J u b e, Domne, Pray Father ! bless  
 benedicere. me.

*Then the Priest says :*

Dominus sit in  
 corde tuo et in la-  
 bilis tuis, ut digne et  
 competenter annun-  
 ties suum Paschale  
 præconium. In no-  
 mine Patris, et Filii,  
 et Spiritus sancti.

The Lord be in  
 thy heart and lips ;  
 that thou mayest  
 worthily and fitly  
 proclaim his Pas-  
 chal praise ; in the  
 name of the Father,  
 and of the Son, and  
 of the Holy Ghost.

R. Amen.

R. Amen.

*After this, the Deacon goes to the desk on the Gospel-side, where he fumes the book with incense ; and, all standing as at the gospel, he blesses the Paschal candle, saying :*

Exultet jam ange-  
 lica turba cœlorum :  
 exultent divina mys-  
 teria ; et pro tanti  
 regis victoria, tuba

Let now the hea-  
 venly troop of angels  
 rejoice ; let the di-  
 vine mysteries be  
 joyfully celebrated ;

insonet salutaris. Gaudeat et tellus tantis irradiata fulgoribus; et æterni regis splendore illustrata, totius orbis sentiat amisisse caliginem. Lætetur et mater Ecclesia tanti luminis adornata fulgoribus: et magnis populorum vocibus hæc aula resultat et. Quapropter adstantes vos, fratres charissimi, ad tam miram hujus sancti luminis claritatem, una mecum, quæso, Dei omnipotentis misericordiam invocate. Ut qui me non meis meritis intra Levitarum numerum dignatus est aggregare, luminis and let a sacred trumpet proclaim the victory of so great a king. Let the earth also be filled with joy, being illuminated with such resplendent rays; and let it see the darkness, which overspread the whole world, chased away by the splendor of our eternal king. Let our mother the Church also rejoice, being adorned by the rays of so great a light; and let this temple resound with the joyful acclamations of the people. Wherefore, beloved brethren! you who are now present at the admirable

qui claritatem infundens, cerei hujus laudem implere perficiat. Per Dominum nostrum Jesum Christum Filium suum: qui cum eo vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

*R. Amen.*

*V. Dominus vobiscum.*

*R. Et cum spiritu tuo.*

brightness of this holy light, I beseech you to invoke with me the name of the Almighty God. That he, who hath been pleased, above my desert, to admit me into the number of his Levites, will, by an effusion of his light upon me, enable me to celebrate the praises of this emblematic taper: through our Lord Jesus Christ his Son; who, with him and the Holy Ghost, liveth and reigneth one God forever and ever.

*R. Amen.*

*V. The Lord be with you.*

*R. And with thy spirit.*

*V.* Sursum corda.

*R.* Habemus ad  
Dominum.

*V.* Gratias agamus  
Domino Deo nostro.

*R.* Dignum et  
justum est.

Vere dignum et  
justum est, invisibi-  
lem Deum Patrem  
omnipotentem, Fili-  
umque ejus unigeni-  
tum, Dominum nos-  
trum Jesum Chris-  
tum, toto cordis ac  
mentis affectu, et  
vocis ministerio per-  
sonare. Qui pro  
nobis æterno Patri,  
Adæ debitum solvit;  
et veteris piaculi  
cautionem pio cru-  
ore deterisit. Hæc  
sunt enim festa

*V.* Lift up your  
hearts.

*R.* We have them  
lifted up to the Lord.

*V.* Let us give  
thanks to the Lord  
our God.

*R.* It is meet and  
just.

It is truly meet  
and just to proclaim  
with all the affection  
of our heart and  
soul, and with the  
sound of our voice,  
the invisible God the  
Father Almighty,  
and his only Son our  
Lord Jesus Christ.  
Who paid for us to his  
eternal Father, the  
debt of Adam; and  
by his sacred blood  
cancelled the guilt  
contracted by origi-  
nal sin. For this is

Paschalia, in quibus  
 verus ille Agnus  
 occiditur, ejus san-  
 guine postes fidelium  
 consecrantur. Hæc  
 nox est, in qua pri-  
 mum patres nostros  
 filios Israel eductos  
 de Ægypto, mare  
 Rubrum sicco vesti-  
 gio transire fecisti.  
 Hæc igitur nox  
 est, quæ peccatorum  
 tenebras, columnæ  
 illuminatione pur-  
 gavit. Hæc nox est,  
 quæ hodie per uni-  
 versum mundum, in  
 Christo credentes, a  
 vitiis sæculi, et cali-  
 gine peccatorum se-  
 gregatos reddit gra-  
 tiæ, sociat sanctitati.  
 Hæc nox est, in qua  
 destructis vinculis  
 mortis, Christus ab

the Paschal solemnity, in which the true  
 Lamb was slain, by  
 whose blood the  
 doors of the faith-  
 ful are consecrated.  
 This is the night in  
 which thou formerly  
 broughtest forth our  
 forefathers the chil-  
 dren of Israel out of  
 Egypt, leading them  
 dry-foot through the  
 Red Sea. This then  
 is the night, which  
 dissipated the dark-  
 ness of sin, by the  
 light of the pillar.  
 This is the night,  
 which now delivers  
 all over the world  
 those that believe  
 in Christ from the  
 vices of the world  
 and darkness of sin,  
 restores them to

inferis victor ascendit. Nihil enim nobis nasci profuit, nisi redimi profuisset. O mira circa nos tuæ pietatis dignatio! O inæstimabilis dilectio charitatis! ut servum redimeres, filium tradidisti. O certe necessarium Adæ peccatum, quod Christi morte deletum est! O felix culpa, quæ talem ac tantum meruit habere Redemptorem! O vere beata nox, quæ sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit! Hæc nox est, de qua scriptum est: Et nox sicut dies illu-

grace, and clothes with sanctity. This is the night, in which Christ broke the chains of death, and ascended conqueror from hell. O how admirable is thy goodness toward us! O how inestimable is thy love! Thou hast delivered up thy Son, to redeem a slave. O truly necessary sin of Adam, which the death of Christ has blotted out! O happy fault, that merited such and so great a Redeemer! O truly blessed night! which alone deserved to know the time and hour, when Christ rose again from hell.

minabitur ; et nox  
 illuminatio mea in  
 deliciis meis. Hujus  
 igitur sanctificatio  
 noctis fugat scelera,  
 culpas lavat, et red-  
 dit innocentiam lap-  
 sis, et moestis læti-  
 tiam. Fugat odia,  
 concordiam parat, et  
 curvat imperia.

This is the night of  
 which it is written :  
 And the night shall  
 be as light as day ;  
 and the night shin-  
 eth upon me in my  
 pleasures. There-  
 fore the sanctifica-  
 tion of this night  
 blots out crimes,  
 washes away sins,  
 and restores inno-  
 cence to the fallen,  
 and joy to the sor-  
 rowful. It banishes  
 enmities, produces  
 concord, and hum-  
 bles empires.

*Here the Deacon fixes the five grains of incense in the  
 candle, in the form of a cross.*

In hujus igitur  
 noctis gratia, sus-  
 cipe, sancte Pater,  
 incensi hujus sacri-  
 ficium vespertinum,

Therefore, on this  
 sacred night, re-  
 ceive, O holy Fa-  
 ther ! the evening  
 sacrifice of this in-

quod tibi in hac cerei oblatione solemni, per ministrorum manus, de operibus apum, sacrosancta reddit Ecclesia. Sed jam columnæ hujus præconia novimus, quam in honorem Dei rutilans ignis accendit.

cense, which thy holy Church, by the hands of her ministers, presents to thee in this solemn oblation of this wax candle, made out of the labor of bees. And now we know the excellence of this pillar, which the sparkling fire lights for the honor of God.

*Here the Deacon lights the candle with one of the three candles on the rod.*

Qui licet sit divisus in partes, mutati tamen luminis detrimenta non novit. Alitur enim liquantibus ceris, quas in substantiam pretiosæ hujus lampadis, apis mater eduxit.

Which fire, though now divided, suffers no loss from the communication of its light. Because it is fed by the melted wax, produced by the bee, to make this precious taper.



*Here the lamps are lighted.*

O vere beata nox,  
 quæ expoliavit  
 Egyptios, ditavit  
 Hebræos! Nox in  
 qua terrenis coelestia,  
 humanis divina  
 junguntur. Oramus  
 ergo te, Domine, ut  
 cereus iste in honorem  
 tui nominis  
 consecratus, ad noctis  
 hujus caliginem  
 destruendam, indeficiens  
 perseveret; et in odorem  
 suavitatis acceptus,  
 supernis luminaribus  
 miscetur. Flammas ejus  
 lucifer matutinus  
 inveniatur. Ille, inquam,  
 lucifer, qui nescit  
 occasum. Ille, qui  
 regressus ab inferis,  
 humano generi serenus  
 illuxit. Pre-

O truly blessed  
 night! which plundered  
 the Egyptians, and  
 enriched the Hebrews.  
 A night in which heaven  
 is united to earth, and  
 God to man. We beseech  
 thee, therefore, O Lord!  
 that this candle, consecrated  
 to the honor of thy name,  
 may continue burning to  
 dissipate the darkness of  
 this night; and being  
 accepted as a sweet odor,  
 may be united with the  
 celestial lights. Let the  
 morning-star find it  
 burning. That morning-star,  
 I mean, which never  
 sets. Which being

camur ergo te, Domine : ut nos famulos tuos, omnemque clerum, et devotissimum populum, unacum beatissimo Papa nostro N., et Antistite nostro N., quiete temporum concessa, in his Paschalibus gaudiis, assidua protectione regere, gubernare, et conservare digneris. Per eundem Dominum nostrum Jesum Christum Filium tuum : qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

*R. Amen.*

returned from hell, shone with brightness on mankind. We beseech thee, therefore, O Lord ! to grant us peace during this paschal solemnity, and with thy constant protection to rule, govern, and preserve us, thy servants, all the Clergy, and the devout Laity, together with our Holy Father, Pope N.; and our Bishop N.; through the same Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth one God, for ever and ever.

*R. Amen.*

*After the benediction of the Paschal candle, the Prophecies are read, and the Catechumens are instructed and prepared to receive Baptism.*

## FIRST PROPHECY.

*Gen. i.* In principio creavit Deus cœlum et terram. Terra autem erat inanis et vacua, et tenebræ erant super faciem abyssi: et Spiritus Dei ferebatur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris. Appellavitque lucem diem, et tenebras noctem: factumque est vespere et mane, dies unus. Dixit quoque Deus: Fiat firmamentum in me-

*Gen. i.* In the beginning, God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and he divided the light from the darkness. And he called the light day, and the darkness night: and there was evening

dio aquarum, et dividat aquas ab aquis.

Et fecit Deus firmamentum, divisitque aquas, quæ erant sub firmamento, ab his quæ erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum, Cælum: et factum est vespere et mane, dies secundus. Dixit vero Deus: Congregentur aquæ, quæ sub cælo sunt, in locum unum, et appareat arida. Et factum est ita. Et vocavit Deus aridam, ter-

and morning one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and morning were the second day. God also said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land ap-

ram, congregationes-  
que aquarum appel-  
lavit maria. Et vidit  
Deus quod esset bo-  
num. Et ait : Ger-  
minet terra herbam  
virentem, et facien-  
tem semen, et lig-  
num pomiferum fa-  
ciens fructum juxta  
genus suum. cujus  
semen in semetipso  
sit super terram.  
Et factum est ita.  
Et protulit terra  
herbam virentem, et  
facientem semen  
juxta genus suum,  
lignumque faciens  
fructum, et habens  
unumquodque se-  
mentem secundum  
speciem suam. Et  
vidit Deus, quod es-

pear. And it was  
so done. And God  
called the dry land,  
Earth : and the ga-  
thering together of  
the waters he called  
Seas. And God saw  
that it was good.  
And he said : Let  
the earth bring forth  
the green herb, and  
such as may seed ;  
and the fruit tree  
yielding fruit after  
its kind, which may  
have seed in itself  
upon the earth. And  
it was so done. And  
the earth brought  
forth the green herb,  
and such as yieldeth  
seed according to its  
kind, and the tree  
that beareth fruit,  
having seed each one  
according to its

set bonum. Et factum est vespere et mane, dies tertius.

Dixit autem Deus: Fiant luminaria in firmamento cœli, et dividant diem a noctem, et sint in signa et tempora, et dies et annos: ut luceant in firmamento cœli, et illuminent terram. Et factum est ita. Fecitque Deus duo luminaria magna: luminare majus, ut præesset diei; et luminare minus, ut præesset nocti; et stellas. Et posuit eas in firmamento cœli, ut lucerent super terram, et præes-

kind. And God saw that it was good. And the evening and the morning were the third day.

And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night; and stars. And he set them in

sent diei ac nocti, et dividerent lucem ac tenebras. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies quartus.

Dixit etiam Deus: Producant aquæ reptile animæ viventis, et volatile super terram sub firmamento cœli. Creavitque Deus cete grandia, et omnem animam viventem atque motabilem, quam produxerant aquæ in species suas: et omne volatile secundum genus suum. Et vidit Deus quod esset

the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day.

God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to

bonum. Benedixitque eis, dicens: Crescite et multiplicamini, et replete aquas maris: avesque multiplicentur super terram. Et factum est vespere et mane, dies quintus. Dixit quoque Deus: Producat terra animam viventem in genere suo, jumenta, et reptilia, et bestias terræ, secundum species suas. Factumque est ita. Et fecit Deus bestias terræ juxta species suas, et jumenta, et omne reptile terræ in genere suo. Et vidit Deus quod esset bonum, et ait: Faciamus hominem ad

their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds: and it was so done. And God made the beasts of the earth accord-



imaginem et similitudinem nostram : et præsit piscibus maris, et volatilibus cœli, et bestiis, universæque terræ, omnique reptili quod movetur in terra. Et creavit Deus hominem ad imaginem suam : ad imaginem Dei creavit illum, masculum et feminam creavit eos. Benedixitque illis Deus, et ait : Crescite et multiplicamini, et replete terram, et subjicite eam, et dominamini piscibus maris, et volatilibus cœli, et universis animantibus, quæ moventur super terram. Dixitque Deus : Ecce

ing to their kinds, and cattle, and everything that creepeth on the earth after its kind. And God saw that it was good. And he said : Let us make man to our image and likeness : and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image : to the image of God he created him, male and female he created them. And God blessed them, saying : Increase and

dedi vobis omnem  
herbam afferentem  
semen super terram,  
et universa ligna quæ  
habent in semetipsis  
sementem generis  
sui, ut sint vobis in  
escam; et cunctis  
animantibus terræ,  
omnique volucris  
cæli, et universis  
quæ moventur in  
terra, et in quibus  
est anima vivens, ut  
habeant ad vescen-  
dum. Et factum est  
ita. Viditque Deus  
cuncta quæ fecerat:  
et erant valde bona.  
Et factum est ves-  
pere et mane, dies  
sextus. Igitur per-  
fecti sunt cæli et  
terra, et omnis orna-  
tus eorum. Com-  
plevitque Deus die

multiply, and fill  
the earth, and sub-  
due it, and rule over  
the fishes of the sea,  
and the fowls of the  
air, and all living  
creatures that move  
upon the earth.  
And God said: Be-  
hold I have given  
you every herb bear-  
ing seed upon the  
earth, and all trees  
that have in them-  
selves seed of their  
own kind, to be your  
meat: and to all  
beasts of the earth,  
and to every fowl of  
the air and to all  
that move upon the  
earth, and wherein  
there is life that they  
may have to feed  
upon. And it was  
so done. And God

septimo opus suum,  
quod fecerat: et re-  
quievit die septimo  
ab universo opere,  
quod patrarat.

saw all the things  
that he had made,  
and they were very  
good. And the  
evening and morn-  
ing were the sixth  
day. So the heavens  
and the earth were  
finished, and all the  
furniture of them.  
And on the seventh  
day God ended his  
work which he had  
made: and he rested  
on the seventh day  
from all his work  
which he had done.

*Oremus.*

*Flectamus genua.*

*R. Levate.*

Deus, qui mira-  
biliter creasti homi-  
nem, et mirabilius  
redemisti: da nobis,  
quæsumus, contra

Let us pray.

Let us bend our  
knees.

*R. Rise up.*

O God! who hast  
wonderfully created  
man, and more won-  
derfully redeemed  
him; grant us, we

oblectamenta peccati, mentis ratione persistere, ut mereamur ad æterna gaudia pervenire. Per Dominum nostrum Jesum Christum, etc.

*R. Amen.*

beseech thee, such strength of mind and reason against the allurements of sin, that we may deserve to obtain eternal joy; through Jesus Christ our Lord.

*R. Amen.*

## SECOND PROPHECY.

*Gen. v.* Noe vero cum quingentorum esset annorum, genuit Sem, Cham, et Japheth. Cumque coepissent homines multiplicari super terram, et filias procreassent; videntes filii Dei filias hominum quod essent pulchræ, acceperunt sibi uxores ex omnibus quas elegerant. Dixitque Deus: Non

*Gen. v.* Noe, when he was five hundred years old, begat Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them. The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all, which

permanebit spiritus meus in homine in æternum, quia caro est: eruntque dies illius centum viginti annorum. Gigantes autem erant super terram in diebus illis. Postquam enim ingressi sunt filii Dei ad filias hominum, illæque genuerunt; isti sunt potentes a sæculo viri famosi. V id e n s autem Deus quod multa malitia hominum esset in terra, et cuncta cogitatio cordis intenta esset ad malum omni tempore, poenituit eum quod hominem fecisset in terra. Et tactus dolore cordis intrinsecus: Delebo,

they chose. And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he

inquit, hominem quem creavi, a facie terræ, ab homine usque ad animantia, a reptili usque ad volucres cœli : poenitet enim me fecisse eos. Noe vero invenit gratiam coram Domino. Hæ sunt generationes Noe. Noe vir justus atque perfectus fuit in generationibus suis; cum Deo ambulavit.

Et genuit tres filios, Sem, Cham, et Japheth. Corrupta est autem terra coram

had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from creeping things even to the fowls of the air, for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations: he walked with God. And he begat three sons, Sem, Cham, and Japheth. And the earth was cor-

Deo, et repleta est iniquitate.

Cumque vidisset Deus terram esse corruptam (omnis quippe caro corruerat viam suam super terram), dixit ad Noe : Finis universæ carnis venit coram me : repleta est terra iniquitate a facie eorum, et ego disperdam eos cum terra. Fac tibi arcam de lignis lævigatis : mansiunculas in arca facies, et bitumine linies intrinsecas et extrinsecus. Et sic facies eam : trecentorum cubitorum erit longitudo arcæ, quinquaginta cubitorum latitudo,

rupted before God, and was filled with iniquity.

And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), he said to Noe : The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks : thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it. The length of the ark

et triginta cubitorum altitudo illius. Fenestram in arca facies, et in cubito consummabis summitatem ejus: ostium autem arcæ pones ex latere: dorsum, cœnacula, et tristega facies in ea.

Ecce ego adducam aquas diluvii super terram, ut interficiam omnem carnem, in qua spiritus vitæ est subter cœlum: universa quæ in terra sunt, consummentur. Ponamque fœdus meum tecum:

shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side: with lower middle chambers and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed. And I will establish my



et ingredieris arcam,  
tu, et filii tui, uxor  
tua, et uxores filio-  
rum tuorum tecum.  
Et ex cunctis ani-  
mantibus universæ  
carnis bina induces  
in arcam, ut vivant  
tecum; masculini  
sexus et feminini.

De volucris juxta  
genus suum, et de  
jumentis in genere  
suo, et ex omni rep-  
tili terræ secundum  
genus suum: bina  
de omnibus ingre-  
dientur tecum, ut  
possint vivere. Tol-  
les igitur tecum ex  
omnibus escis, quæ  
mundi possunt, et

covenant with thee,  
and thou shalt enter  
into the ark, thou  
and thy sons, and  
thy wife, and the  
wives of thy sons  
with thee. And of  
every living creature  
of all flesh, thou  
shalt bring two of a  
sort into the ark,  
that they may live  
with thee: of the  
male sex, and the  
female. Of fowls  
according to their  
kind, and of beasts  
in their kind, and  
of everything that  
creepeth on the  
earth according to  
its kind: two of  
every sort shall go  
in with thee, that  
they may live. Thou  
shalt take unto thee

comportabis apud te : et erunt tibi, quam illis in cibum.

of all food, that may be eaten, and thou shalt lay it up with thee : and it shall be food for thee and them.

Fecit igitur Noe omnia quæ præceperat illi Deus. Eratque sexcentorum annorum, quando diluvii aquæ inundaverunt super terram. Rupti sunt omnes fontes abyssi magnæ, et cataractæ cœli apertæ sunt : et facta est pluvia super terram quadraginta diebus et quadraginta noctibus. In articulo diei illius ingressus est Noe, et Sem, et Cham, et Japheth, filii ejus, uxor illius,

And Noe did all things which God commanded him. And he was six hundred years old, when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened : And the rain fell upon the earth forty days and forty nights. In the self-same day Noe, and Sem, and Cham, and Japheth, his

et tres uxores filiorum  
ejus cum eis in ar-  
cam: ipsi et omne  
animal, secundum  
genus suum, univer-  
saeque jumenta in  
genere suo, et omne  
quod movetur super  
terram in genere  
suo, cunctumque  
volatile secundum  
genus suum. Porro  
arca ferebatur super  
aquas. Et aquae  
prævaluerunt nimis  
super terram: oper-  
tique sunt omnes  
montes excelsi sub  
universo cælo.  
Quindecim cubitis  
altior fuit aqua su-  
per montes, quos  
operuerat. Con-  
sumptaque est omnis  
caro, quæ moveba-  
tur super terram,

sons, his wife, and  
the three wives of  
his sons with them  
went into the ark.  
They and every  
beast according to  
its kind, and all the  
cattle in their kind,  
and everything that  
moveth upon the  
earth according to  
its kind, and every  
fowl according to its  
kind. And the ark  
was carried upon  
the waters. And  
the waters pre-  
vailed beyond mea-  
sure upon the earth:  
and all the high  
mountains under the  
whole heaven were  
covered. The wa-  
ter was fifteen cubits  
higher than the  
mountains, which it

volucrum, animantium, bestiarum, omniumque reptilium quæ reptant super terram. Remansit autem solus Noe, et qui cum eo erant in arca. Obtinueruntque aquæ terram centum quinquaginta diebus.

Recordatus autem Deus Noe, cunctorumque animantium, et omnium jumentorum, quæ erant cum eo in arca, adduxit spiritum super terram, et imminutæ sunt aquæ. Et clausi

covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The foun-

sunt fontes abyssi,  
et cataractæ cœli :  
et prohibitæ sunt  
pluviæ de cœlo. Re-  
versæque sunt aquæ  
de terra euntes et  
redeuntes : et cœpe-  
runt minui post  
centum quinquaginta  
dies. Cumque  
transissent quadra-  
ginta dies, aperiens  
Noe fenestram arcæ,  
quam fecerat, dimi-  
sit corvum : qui  
egrediebatur, et non  
revertebatur, donec  
siccarentur aquæ  
super terram. Emi-  
sit quoque colum-  
bam post eum, ut  
videret si jam ces-  
sarent aquæ super  
faciem terræ. Quæ  
cum non invenisset  
ubi requiesceret pes

tains also of the  
deep, and the flood-  
gates of heaven,  
were shut up : and  
the rain from hea-  
ven was restrained.  
And the waters re-  
turned from off the  
earth going and  
coming : and they  
began to be abated  
after a hundred and  
fifty days. And af-  
ter that forty days  
were passed, Noe  
opening the window  
of the ark, which he  
had made, sent forth  
a raven. Which  
went forth, and did  
not return till the  
waters were dried up  
upon the earth. He  
sent forth also a  
dove after him to  
see if the waters had

ejus, reversa est ad eum in arcam; aquæ enim erant super universam terram: extenditque manum, et apprehensam intulit in arcam. Expectatis autem ultra septem diebus aliis, rursum dimisit columbam ex arca. At illa venit ad eum ad vesperam, portans ramum olivæ virentibus foliis in ore suo. Intellexit ergo Noe quod cessassent aquæ super terram. Expectavitque nihilominus septem alios dies: et emisit columbam, quæ non est reversa ultra ad eum. Locutus est autem Deus ad Noe, dicens: Egredere de

now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth: and he put forth his hand, and caught her and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the

arca, tu, et uxor tua, fim tui et uxores filiorum tuorum tecum. Cuncta animalia, quæ sunt apud te, ex omni carne, tam in volatilibus, quam in bestiis et universis reptilibus, quæ reptant super terram, educ tecum, et ingredimini super terram: crescite, et multiplicamini super eam.

earth. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him. And God spoke to Noe, saying: Go out of the ark, thou and thy wife, thy sons and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls, as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out, he and his sons: his wife, and the wives

Egressus est ergo Noe, et filii ejus, uxor illius, et ux-

ores filiorum ejus cum eo. Sed et omnia animantia, jumenta, et reptilia, quæ reptant super terram secundum genus suum, egressa sunt de arca. *Ædificavit autem Noe altare Domino : et tollens de cunctis pecoribus et volucribus mundis, obtulit holocausta super altare. Odoratusque est Dominus odorem suavitatis.*

of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord : and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor.

*Oremus.*

*Flectamus genua.*

*R. Levate.*

*Deus incommutabilis virtus, et lumen æternum : respice propitius ad totius*

*Let us pray.*

*Let us bend our knees.*

*R. Rise up.*

*O God ! whose power is unchangeable and whose light is eternal : merci-*



Ecclesiæ tuæ mirabile sacramentum, et opus salutis humanæ perpetuæ dispositionis effectu tranquillius operare: totusque mundus experiat, et videat dejecta erigi, inveterata renovari, et per ipsum redire omnia in integrum, a quo sumpserunt principium: Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat, etc.

fully regard the wonderful sacrament of thy whole Church, and by an effect of thy perpetual providence, perform with tranquillity the work of human salvation: and let the whole world experience and see, that what was fallen is raised up, what was old is made new, and that all things are re-established through him that gave them their first being, our Lord Jesus Christ, who liveth and reigneth with thee, etc.

### THIRD PROPHECY.

*Gen. xxii.* In diebus illis: Tentavit Deus Abraham, et

*Gen. xxii.* In those days: God tempted Abraham

dixit ad eum: Abraham, Abraham. At ille respondit: Adsum. Ait illi: Tolle filium tuum unigenitum, quem diligis, Isaac, et vade in terram visionis: atque ibi offeres eum in holocaustum super unum montium, quem monstravero tibi. Igitur Abraham de nocte consurgens, stravit asinum suum; ducens secum duos juvenes, et Isaac filium suum.

Cumque concidisset ligna in holocaustum, abiit ad locum quem præceperat ei Deus. Die autem tertio, elevatis ocu-

and said to him: Abraham, Abraham! And he answered: Here I am. He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of Vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night, saddled his ass: and took with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place, which God had commanded him. And

lis, vidit locum procul; dixitque ad pueros suos: Expectate hic cum asino: ego et puer illuc usque properantes, postquam adoraverimus, revertemur ad vos.

Tulit quoque ligna holocausti, et imposuit super Isaac filium suum: ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, dixit Isaac patri suo: Pater mi. At ille respondit: Quid vis fili? Ecce, inquit, ignis et ligna: ubi est victima holocausti

on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father! And he answered: What wilt thou, son? Behold, saith he,

ti? Dixit autem Abraham: Deus providebit sibi victimam holocausti, fili mi.

Pergebant ergo pariter, et venerunt ad locum quem ostenderat ei Deus, in quo ædificavit altare, et desuper ligna composuit. Cumque alligasset Isaac filium suum, posuit eum in altare super struem lignorum. Extenditque manum, et arripuit gladium, ut immolaret filium suum. Et ecce Angelus Domini de cœlo clamavit, dicens: Abraham, Abraham. Qui respondit: Adsum.

fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son.

So they went on together. And they came to the place which God had showed him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword, to sacrifice his son. And behold an angel of the Lord from heaven called to him,

Dixitque ei: Non extendas manum tuam super puerum, neque facias illi quidquam: nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres hærentem cornibus, quem assumens obtulit holocaustum pro filio. Appellavitque nomen loci illius, Dominus videt. Unde usque hodie dicitur: In monte Dominus videbit. Vocavit autem Angelus Domini Abraham secundo de cœlo, dicens: Per memetipsum juravi,

saying: Abraham, Abraham! And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou anything to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, the Lord seeth. Whereupon even to this day, it

dicit Dominus: quia fecisti hanc rem, et non pepercisti filio tuo unigenito propter me, benedicam tibi, et multiplicabo semen tuum sicut stellas cœli, et velut arenam quæ est in littore maris. Possidebit semen tuum portas inimicorum suorum, et benedicentur in semine tuo omnes gentes terræ,

is said: In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because

quia obedisti voci  
meæ. Reversus est  
Abraham ad pueros  
suos, abieruntque  
Bersabee simul, et  
habitavit ibi.

thou hast obeyed my  
voice. Abraham re-  
turned to his young  
men, and they went  
to Bersabee together,  
and he dwelt there.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our  
knees.

*R.* Levate.

*R.* Rise up.

Deus, fidelium pa-  
ter summe, qui in  
toto orbe terrarum,  
promissionis tuæ fili-  
os diffusa adoptionis  
gratia multiplicas ;  
et per Paschale sa-  
cramentum, Abra-  
ham puerum tuum  
universarum, sicut  
jurasti, gentium effi-  
cis patrem : da po-  
pulis tuis digne ad  
gratiam tuæ voca-  
tionis introire. Per

O God, the sove-  
reign Father of the  
faithful ! who  
throughout the  
world multipliest  
the children of thy  
promise, by the  
grace of thy adop-  
tion ; and makest  
thy servant Abra-  
ham, according to  
thy oath, the Fa-  
ther of all nations :  
by this Paschal Sa-  
crament, grant that

Dominum nostrum Jesum Christum, etc.	thy people may worthily receive the grace of thy voca- tion; through our Lord, etc.
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## FOURTH PROPHECY.

*Exod* xiv. In diebus illis: Factum est in vigilia matutina, et ecce respiciens Dominus super castra Ægyptiorum per columnam ignis et nubis, interfecit exercitum eorum: et subvertit rotas curruum, ferebanturque in profundum. Dixerunt ergo Ægyptii: Fugiamus Israel; Dominus enim pugnat pro eis contra nos. Et ait Dominus

*Exod.* xiv. In those days it came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord



ad Moysen : Extende manum tuam super mare, ut revertantur aquæ ad Ægyptios super currus et equites eorum. Cumque extendisset Moyses manum contra mare, reversum est primo diluculo ad priorem locum : fugientibusque Ægyptiis occurrerunt aquæ, et involvit eos Dominus in mediis fluctibus.

Reversæque sunt aquæ, et operuerunt currus et equites

fighteth for them against us. And the Lord said to Moses : Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place ; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the

cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare: nec unus quidem superfuit ex eis. Filii autem Israel perrexerunt per medium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sinistris: liberavitque Dominus in die illa Israel de manu Ægyptiorum.

Et viderunt Ægyptios mortuos super littus maris, et matrem magnam, quam exercuerat Dominus contra eos: timuitque populus Dominum, et crediderunt

horsemen of all the army of Pharaoh, who had come into the sea after them: neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left. And the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them: and the people feared

Domino, et Moysi  
servo ejus. Tunc  
cecinit Moyses et  
filii Israel carmen  
hoc Domino, et dix-  
erunt :

the Lord, and they  
believed the Lord,  
and Moses his ser-  
vant. Then Moses  
and the children  
of Israel sung this  
canticle to the Lord,  
and said

## TRACT.

Cantemus Domi-  
no: gloriose enim  
honorificatus est:  
equum et ascenso-  
rem projecit in  
mare: adjutor et pro-  
tector factus est mi-  
hi in salutem.

V. Hic Deus me-  
us, et honorificabo  
eum: Deus patris  
mei, et exaltabo eum.

Let us sing to the  
Lord; for he is  
gloriously magnifi-  
ed, the horse and  
the rider he hath  
thrown into the sea;  
he hath been my  
help, and my pro-  
tector and Saviour.

V. He is my God,  
and I will glorify  
him; the God of my  
father, and I will  
exalt him.

*V.* Dominus conterens bella: Dominus nomen est illi.

*V.* The Lord putteth an end to wars; the Lord is his name.

*Oremus.*

*Plectamus genua.*

Let us pray.

Let us bend our knees.

*R.* Levate.

*R.* Rise up.

Deus, cujus antiqua miracula etiam nostris sæculis coruscare sentimus: dum, quod uni populo a persecutione Ægyptiaca liberando, dexteræ tuæ potentia contulisti, id in salutem gentium per aquam regenerationis operaris: præsta, ut in Abrahamæ filios, et in Israeliticam dignitatem, totius mundi transeat ple-

O God! whose ancient miracles we see renewed in our days; whilst, by the water of regeneration, thou performest for the salvation of the Gentiles, that which by the power of thy right hand thou didst for the deliverance of one people from the Egyptian persecution; grant that all the nations of the world may

nitudo. Per Dominum nostrum, etc.

become the children of Abraham, and partake of the dignity of the people of Israel; through our Lord, etc.

#### FIFTH PROPHECY.

*Isaiæ* liv. Hæc est hæreditas servorum Domini, et justitia eorum apud me, dicit Dominus. Omnes sitientes venite ad aquas: et qui non habetis argentum, properate, emite, et comedite: venite, emite absque argento, et absque ulla commutatione vinum et lac. Quare appenditis argentum non in panibus, et

*Isaias* liv. This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for

laborem vestrum non in saturitate? Audite audientes me, et comedite bonum, et delectabitur in crassitudine anima vestra. Inclinate aurem vestram, et venite ad me: audite et vivet anima vestra, et feriam vobiscum pactum sempiternum, misericordias David fideles. Ecce testem populis dedi eum, ducem ac præceptorem Gentibus. Ecce gentem, quam nesciebas, vocabis: et gentes, quæ te non cognoverunt, et te current proppter Dominum Deum tuum et Sanctum Israel, quia glorificavit te. Quærite Domi-

that which is not bread, and your labor for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me; hear, and your soul shall live, and I will make an everlasting covenant with you, the mercies of David faithful. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call a nation, which thou knewest not; and the nations that

num, dum inveniri potest: *in v o c a t e* eum, dum prope est. Derelinquat impius viam suam, et vir iniquus cogitationes suas, et revertatur ad Dominum, et miserebitur ejus, et ad Deum nostrum, quoniam multus est ad ignoscendum. Non enim cogitationes meæ, cogitationes vestrae, neque viæ vestrae, viæ meæ, dicit Dominus. Quia sicut exaltantur cœli a terra, sic exaltatae sunt viæ meæ a viis vestris, et cogitationes meæ a cogitationibus vestris. Et quomodo descendit imber et nix de cœlo, et illuc ultra non re-

knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. Seek ye the Lord while he may be found: call upon him, while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the

vertitur, sed inebriat  
terram, et infundit  
eam, et germinare  
eam facit, et dat se-  
men serenti, et pa-  
nem comedenti: sic  
erit verbum meum,  
quod egredietur de  
ore meo: non rever-  
tetur ad me vacuum,  
sed faciet quæcum-  
que volui. et prospe-  
rabitur in his, ad  
quæ misi illud, dicit  
Dominus omnipo-  
tens.

earth, so are my  
ways exalted above  
your ways, and my  
thoughts above your  
thoughts. And as  
the rain and the  
snow come down  
from heaven, and  
return no more thi-  
ther, but soak the  
earth, and water it,  
and make it to  
spring, and give  
seed to the sower,  
and bread to the  
eater: so shall my  
word be, which shall  
go forth from my  
mouth: it shall not  
return to me void,  
but it shall do what-  
soever I please, and  
shall prosper in the  
things for which I  
sent it, saith the  
Lord Almighty.



Oremus.

Flectamus genua.

*R.* Levate.

Omnipotens sempiterne Deus, multiplica in honorem nominis tui, quod patrum fidei spondidisti, et promissionis filios sacra adoptione dilata: ut quod priores Sancti non dubitaverunt futurum, Ecclesia tua magna jam ex parte cognoscat impletum. Per Dominum nostrum Jesum Christum, etc.

Let us pray.

Let us bend our knees.

*R.* Rise up.

Almighty and eternal God! multiply for the honor of thy name what thou didst promise to the faith of our forefathers; and increase, by thy sacred adoption, the children of that promise; that, what the ancient Saints doubted not would come to pass, thy church may now find in great part accomplished; through our Lord, etc.

### SIXTH PROPHECY.

*Baruch* iii. Audi, Israel, mandata

*Baruch* iii. Hear, O Israel! the com-

vitæ; auribus percipe, ut scias prudentiam. Quid est, Israel, quod in terra inimicorum es? In-veterasti in terra aliena, coinquinatus es cum mortuis: deputatus es cum descenditibus in infernum. Dereliquisti fontem sapientiæ. Nam si in via Dei ambulasses, habitasses utique in pace sempiterna. Disce ubi sit prudentia, ubi sit virtus, ubi sit intellectus: ut scias simul ubi sit longiturnitas vitæ et victus, ubi sit lumen oculorum, et pax. Quis invenit locum ejus? Et quis intravit in thesauros

mandments of life; give ear, that thou mayest learn wisdom. How happeneth it, O Israel! that thou art in thy enemies' land? Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom for if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding: that thou mayest know also where is length

ejus ? Ubi sunt principes Gentium, et qui dominantur super bestias quæ sunt super terram ? Qui in avibus cœli ludunt, qui argentum thesaurizant, et aurum, in quo confidunt homines, et non est finis acquisitionis eorum ? Qui argentum fabricant, et solliciti sunt, nec est inventio operum illorum ? Exterminati sunt, et ad inferos descenderunt,

of days and life, where is the light of the eyes, and peace. Who hath found out her place ? and who hath gone into her treasures ? Where are the princes of the nations, and they that rule over the beasts, that are upon the earth ? That take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting ? who work in silver and are solicitous, and their works are unsearchable ? They are cut off, and are gone down to hell,

et alii loco eorum surrexerunt.

Juvenes viderunt lumen et habitaverunt super terram : viam autem disciplinæ ignoraverunt, neque intellexerunt semitas ejus, neque filii eorum susceperunt eam, a facie ipsorum longe facta est : non est audita in terra Chanaan, neque visa est in Theman. Filii quoque Agar, qui exquirunt prudentiam quæ de terra est, negotiatores Merrhæ et Theman, et fabulatores, et exquisitores prudentiæ et intelligentiæ : viam autem sapientiæ nescierunt, neque com-

and others are risen up in their place.

Young men have seen the light, and dwelt upon the earth : but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it, it is far from their face. It hath not been heard in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of

memorati sunt semitas ejus. O Israel, quam magna est domus Dei, et ingens locus possessionis ejus! Magnus est, et non habet finem; excelsus et immensus. Ibi fuerunt gigantes nominati illi, qui ab initio fuerunt, statura magna, scientes bellum. Non hos elegit Dominus, neque viam disciplinæ invenerunt: propterea perierunt.

fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths. O Israel! how great is the house of God, and how vast is the place of his possession! It is great, and hath no end: it is high and immense. There were the giants, those renowned men, that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they per-

Et quoniam non habuerunt sapientiam, interierunt propter suam insipientiam.

Quis ascendit in cœlum, et accepit eam, et eduxit eam de nubibus? Quis transfretavit mare, et invenit illam, et attulit illam super aurum electum? Non est qui possit scire vias ejus, neque qui exquirat semitas ejus: sed qui scit universa, novit eam, et adinvenit eam prudentia sua: qui præparavit terram in æterno tempore, et replevit eam pecudibus, et quadrupedibus: qui emit tit lumen, et vadit; et vocavit

ish. And because they had not wisdom, they perished through their folly.

Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths. But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled

illud, et obedit illi in tremore. Stellæ autem dederunt lumen in custodiis suis, et lætatæ sunt: vocatæ sunt, et dixerunt: Adsumus; et luxerunt ei cum jucunditate, qui fecit illas. Hic est Deus noster, et non æstimabitur alius adversus eum. Hic adinvenit omnem viam disciplinæ, et tradidit illam Jacob puero suo, et Israel dilecto suo. Post hæc

it with cattle and four-footed beasts: he that sendeth forth light, and it goeth: and hath called it, and it obeyed him with trembling. And the stars have given light in their watches, and rejoiced: they were called, and they said: Here we are: and with cheerfulness they have shined forth to him, that made them. This is our God, and there shall no other be accounted of in comparison to him. He found out all the way of knowledge, and gave it to Jacob, his servant, and to Israel, his beloved.

in terris visus est, et  
cum hominibus con-  
versatus est.

Oremus.

Flectamus genua.

*R.* Levate.

Deus, qui Eccle-  
siam tuam semper  
gentium vocatione  
multiplicas: con-  
cede propitius, ut  
quos aqua baptismatis  
abluis, continua  
protectione tuearis.  
Per Dominum nos-  
trum, etc.

Afterwards he was  
seen upon earth,  
and conversed with  
men.

Let us pray.

Let us bend our  
knees.

*R.* Rise up.

O God! who con-  
tinually multiplieth  
thy church by the  
vocation of the Gen-  
tiles; mercifully  
grant thy perpetual  
protection to those,  
whom thou wastest  
with the water of  
baptism; through  
our Lord, etc.

### SEVENTH PROPHECY.

*Ezech.* xxxvii. In  
diebus illis: Facta  
est super me manus

*Ezech.* xxxvii. In  
those days, the hand  
of the Lord was up-



Domini, et eduxit me in spiritu Domini: et dimisit me in medio campi, qui erat plenus ossibus: et circumduxit me per ea in gyro: erant autem multa valde super faciem campi, siccaeque vehementer. Et dixit ad me: Fili hominis, putasne vivent ossa ista? Et dixi: Domine Deus, tu nosti. Et dixit ad me: Vaticinare de ossibus istis; et dices eis: Ossa arida audite verbum Domini. Hæc dicit Dominus Deus ossibus his: Ecce ego intromittam in vos spiritum, et vivetis. Et dabo super vos nervos, et

on me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. And he led me about through them on every side: now they were very many upon the face of the plain. And they were exceeding dry. And he said to me: Son of man! dost thou think these bones shall live? And I answered: O Lord God! thou knowest. And he said to me: Prophecy concerning these bones: and say to them: Ye dry bones! hear the word of the Lord.

succrescere faciam  
super vos carnes, et  
superextendam in  
vobis cutem, et dabo  
vobis spiritum, et  
vivetis, et scietis  
quia ego Dominus.  
Et prophetavi sicut  
præceperat mihi:  
factus est autem  
sonitus, prophetante  
me, et ecce commo-  
tio, et accesserunt  
ossa ad ossa, unum-  
quodque ad juncturam  
suam. Et  
vidi, et ecce super  
ea nervi et carnes  
ascenderunt: et ex-  
tenta est in eis cutis  
desuper, et spiritum  
non habebant. Et  
dixit ad me: Vaticinare  
ad spiritum,  
vaticinare, fili homi-  
nis, et dices ad spiri-

Thus saith the Lord  
God to these bones:  
Behold, I will send  
spirit into you, and  
you shall live. And  
I will lay sinews up-  
on you, and will  
cause flesh to grow  
over you, and will  
cover you with skin:  
and I will give you  
spirit, and you shall  
live, and you shall  
know that I am the  
Lord. And I pro-  
phesied as he had  
commanded me:  
and as I prophesied,  
there was a noise,  
and behold a com-  
motion: and the  
bones came together,  
each one to its joint.  
And I saw, and be-  
hold the sinews, and  
the flesh came up

tum : Hæc dicit Dominus Deus : A quatuor ventis veni spiritus, et insuffla super interfectos istos, et reviviscant. Et prophetavi sicut præceperat mihi : et ingressus est in ea spiritus, et vixerunt : steteruntque super pedes suos exercitus grandis nimis valde.

upon them : and the skin was stretched out over them, but there was no spirit in them. And he said to me : Prophecy to the spirit, prophecy, O son of man ! and say to the spirit : Thus saith the Lord God : Come, spirit from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me : and the spirit came into them, and they lived : and they stood up upon their feet, an exceeding great army.

Et dixit ad me. Fili hominis, ossa hæc universa, domus Israel est : ipsi

And he said to me : Son of man ! all these bones are the house of Israel.

dicunt: Aruerunt ossa nostra, et periit spes nostra, et abscissi sumus. Propterea vaticinare, et dices ad eos: Hæc dicit Dominus Deus:

Ecce ego aperiam tumulos vestros, et educam vos de sepulchris vestris, populus meus: et inducam vos in terram Israel, et scietis quia ego Dominus, cum aperuero sepulchra vestra, et eduxero vos de tumulis vestris, popule meus: et dederò spiritum meum in vobis, et vixeritis, et requiescere vos faciam super humum vestram: dicit

They say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them: Thus saith the Lord God: Behold, I will open your graves, and will bring you out of your sepulchres, O my people! and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people! and shall have put my spirit in you, and you shall live, and I shall make you rest

Dominus tens.	omnipotens.	upon your own land, saith the Lord Al- mighty.
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Oremus. Flectamus genua.	Let us pray. Let us bend our knees.
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<i>R.</i> Levate.	<i>R.</i> Rise up.
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Deus, qui nos ad celebrandum Pas- chale sacramentum, utriusque Testa- menti paginis in- struis: da nobis in- telligere misericor- diam tuam; ut ex perceptione præsen- tium munerum, firma sit expectatio futurorum. Per Do- minum nostrum, etc.	O God! who by the Scriptures of both Testaments, teachest us to cele- brate the Paschal Sacrament; give us such a sense of thy mercy; that by re- ceiving thy present graces, we may have a firm hope of thy future blessings: through our Lord, etc.
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# EIGHTH PROPHECY.

<i>Isaie</i> iv. Appre- hendent septem	<i>Isaias</i> iv. In that day seven women
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mulieres virum unum in die illa, dicentes: Panem nostrum comedemus, et vestimentis nostris operiemur: tantummodo invocetur nomen tuum super nos, aufer opprobrium nostrum. In die illa, erit germen Domini in magnificentia et gloria, et fructus terræ sublimis, et exultatio his qui salvati fuerint de Israel. Et erit: Omnis qui relictus fuerit in Sion, et residuus in Jerusalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerusalem. Si abluerit Dominus

shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence, and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the

sordes filiarum Sion, et sanguinem Jerusalem laverit de medio ejus, in spiritu judicii, et spiritu ardoris. Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum et splendorem ignis flammantis in nocte: super omnem enim gloriam protectio.

Et tabernaculum erit in umbraculum diei ab æstu, et in

Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem, out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke, and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the day-time from the heat, and for a se-

securitatem et absconsionem a turbine, et a pluvia.	curity and covert from the whirlwind, and from rain.
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## TRACT.

Vinea facta est dilecto in cornu, in loco uberi.

*V.* Et maceriam circumdedit, et circumfodit: et plantavit vineam Sorec, et ædificavit turrim in medio ejus.

*V.* Et torcular fodit in ea: vinea enim Domini Saba-oth, domus Israel est.

My beloved had a vineyard on a hill in a fruitful place.

*V.* And he fenced it in, and digged it about, and planted it with the choicest vines, and built a tower in the midst thereof.

*V.* And he set up a wine-press therein; for the vineyard of the Lord of Hosts is the house of Israel.

Oremus.

Flectamus genua.

*R.* Levate.

Let us pray.

Let us bend our knees.

*R.* Rise up.



Deus, qui in omnibus Ecclesiæ tuæ filiis, sanctorum Prophetarum voce manifestasti, in omni loco dominationis tuæ, satorem te bonorum seminum, et electorum palmitum esse cultorem: tribue populis tuis, qui et vinearum apud te nomine censentur et segetum; ut spinarum, et tribulorum squalore resecato, digna efficiantur fruge fœcundi. Per Dominum nostrum Jesum Christum, etc.

O God! who by the mouths of thy holy Prophets hast declared, that through the whole extent of thy empire it is thou that sowest the good seed, and improvest the choicest branches that are found in all the children of thy church; grant to thy people who are called by the name of vines and corn, that they may root out all thorns and briers, and bring forth good fruit in abundance; through our Lord, etc.

## NINTH PROPHECY.

*Exod.* xii. In diebus illis: Dixit Do-

*Exod.* xii. In those days, the

minus ad Moysen et Aaron, in terra Ægypti: Mensis iste, vobis principium mensium: primus erit in mensibus anni. Loquimini ad universum cœtum filiorum Israel, et dicite eis: Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus ut sufficere possit ad vescendum agnum, assumet vicinum suum qui junctus est domui suæ, juxta numerum animarum quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anni-

Lord said to Moses and Aaron, in the land of Egypt: This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak to the whole assembly of the children of Israël, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to

culus: juxta quem ritum tolletis et hœdum. Et servabitis eum usque ad quartamdecimam diem mensis hujus: immolabitque eum universa multitudo filiorum Israel ad vesp̄eram. Et sument de sanguine ejus, ac ponent super utrumque postem, et in superliminibus domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pedibus

eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening: and they shall take of the blood thereof, and put it upon both the side-posts and on the upper doorposts of the houses, wherein they shall eat it. And they shall eat the flesh that night, roasted at the fire, and un-

ejus et intestinis vorabit: nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. Sic autem comedetis illum: Renes vestros accingetis, et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter: est enim Phase (id est transitus) Domini.

leavened bread with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain anything of it till morning. If there be anything left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands; and you shall eat in haste. For it is the phase, that is, the passage of the Lord.

Oremus.

Flectamus genua.

*R.* Levate.

Omnipotens sempiterne Deus, qui in omnium operum tuorum dispensatione mirabilis es: intelligant redempti tui, non fuisse excellentius, quod initio factus est mundus, quam quod in fine sæculorum Pascha nostrum immolatus est Christus: Qui tecum vivit et regnat, etc.

Let us pray.

Let us bend our knees.

*R.* Rise up.

O Almighty and eternal God! who art wonderful in the performance of all thy works; let thy servants whom thou hast redeemed, understand that the creation of the world in the beginning was not more excellent, than the immolation of Christ, our Passover at the end of the world: who with thee, etc.

#### TENTH PROPHECY.

*Jonæ* iii. In diebus illis: Factum est verbum Domini

*Jonas* iii. In those days, the word of the Lord came to

ad Jonam Prophe-  
tam secundo, dicens:  
Surge, et vade in  
Niniven civitatem  
magnam, et prædica  
in ea prædicationem,  
quam ego loquor ad  
te. Et surrexit Jo-  
nas, et abiit in Nivi-  
ven juxta verbum  
Domini. Et Ninive  
erat civitas magna  
itinere trium die-  
rum. Et cœpit Jo-  
nas introire in civi-  
tatem itinere diei  
unius; et clamavit,  
et dixit: Adhuc  
quadraginta dies, et  
Ninive subvertetur.  
Et crediderunt viri  
Ninivitæ in Deum,  
et prædicaverunt je-  
junium, et vestiti  
sunt saccis a majore  
usque ad minorem.

Jonas the second  
time, saying: Arise,  
and go to Ninive  
the great city: and  
preach in it the  
preaching that I bid  
thee. And Jonas  
arose, and went to  
Ninive according to  
the word of the  
Lord: now Ninive  
was a great city of  
three days' journey.  
And Jonas began to  
enter into the city  
one day's journey:  
and he cried, and  
said: Yet forty days,  
and Ninive shall be  
destroyed. And the  
men of Ninive be-  
lieved in God: and  
they proclaimed a  
fast, and put on  
sackcloth from the  
greatest to the least.

Et pervenit verbum  
ad regem Ninive : et  
surrexit de solio suo,  
et abiecit vestimen-  
tum suum a se, et  
indutus est sacco, et  
sedit in cinere. Et  
clamavit, et dixit in  
Ninive ex ore regis,  
et principum ejus,  
dicens : Homines, et  
jumenta, et boves,  
et pecora non gus-  
tent quidquam : nec  
pascantur, et aquam  
non bibant. Et ope-  
riantur saccis homi-  
nes, et jumenta, et  
clamant ad Domi-  
num in fortitudine,  
et convertatur vir a  
via sua mala, et ab  
iniquitate, quæ est  
in manibus eorum.  
Quis scit si conver-  
tatur, et ignoscat

And the word came  
to the king of Nin-  
ive : and he rose up  
out of his throne  
and cast away his  
robe from him, and  
was clothed with  
sackcloth and sat in  
ashes. And he caus-  
ed it to be proclaim-  
ed and published in  
Ninive from the  
mouth of the king  
and of his princes,  
saying : Let neither  
men nor beasts, ox-  
en, nor sheep, taste  
anything : let them  
not feed, nor drink  
water. And let men  
and beasts be cover-  
ed with sackcloth,  
and cry to the Lord  
with all their  
strength, and let  
them turn every one

Deus : et revertatur a furore iræ suæ, et non peribimus ? Et vidit Deus opera eorum, quia conversi sunt de via sua mala : et misertus est populo suo Dominus Deus noster.

Oremus.

Flectamus genua.

*R.* Levate.

Deus, qui diversitatem Gentium in confessione tui nominis adunasti : da nobis et velle et posse quæ præcipis ; ut

from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn, and forgive : and will turn away from his fierce anger and we shall not perish ? And God saw their works, that they were turned from their evil way : and the Lord, our God, had mercy on his people.

Let us pray.

Let us bend our knees.

*R.* Rise up.

O God ! who hast united the several nations of the Gentiles in the profession of thy name : give us both the will and



populo ad aeternitatem vocato, una sit fides mentium, et pietas actionum. Per Dominum nostrum Jesum Christum, etc.

the power to obey thy command; that thy people called to eternity may have the same faith in their minds, and piety in their actions; through our Lord, etc.

#### ELEVENTH PROPHECY.

*Deut. xxxi.* In diebus illis: Scripsit Moyses canticum, et docuit filios Israel. Præcepitque Dominus Josue filio Nun, et ait: Confortare, et esto robustus: tu enim introduces filios Israel in terram quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Moyses verba legis hujus in volumi-

*Deut. xxxi.* In those days, Moses wrote a canticle, and taught it the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land, which I have promised, and I will be with thee.

ne, atque complevit, præcepit Levitis, qui portabant arcam fœderis Domini, dicens: Tollite librum istum, et ponite eum in latere arcæ fœderis Domini Dei vestri, ut sit ibi contra te in testimonium. Ego enim scio contentionem tuam, et cervicem tuam durissimam. Adhuc vivente me, et ingrediente vobiscum, semper contentiose egistis contra Dominum: quanto magis cum mortuus fuero?

Therefore after Moses had wrote the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead?

Congregate ad me omnes majores natu per tribus vestras, atque doctores, et loquar audientibus eis sermones istos, et invocabo contra eos cœlum et terram. Novi enim quod post mortem meam inique agetis, et declinabitis cito de via, quam præcepi vobis.

Et occurrent vobis mala in extremo tempore, quando feceritis malum in conspectu Domini, ut irritetis eum per opera manuumstrarum. Locutus est ergo Moyses, audiente universo cœtu

Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way, that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole

Israel, verba carminis hujus, et ad finem usque complevit.	assembly of Israel, the words of this canticle, and finished it even to the end.
--	--

## TRACT.

Attende cœlum, et loquar: et audiat terra verba ex ore meo.	Hear, O ye heavens! and I will speak: let the earth give ear to the words of my mouth.
---	--

V. Expectetur sicut pluvia eloquium meum: et descendant sicut ros verba mea.	V. Let what I say be looked for like rain; and let my words drop down like dew.
--	---

V. Sicut imber super gramen, et sicut nix super fœnum: quia nomen Domini invocabo.	V. Like the shower upon the grass, and the snow upon the dry herb; for I will call upon the name of the Lord.
--	---

V. Date magnitudinem Deo nostro:	V. Publish the greatness of our God:
----------------------------------	--------------------------------------

Deus, vera opera  
ejus, et omnes viæ  
ejus, judicia.

*I.* Deus fidelis, in  
quo non est iniqui-  
tas: justus et sanc-  
tus Dominus.

Oremus.

Flectamus genua.

*R.* Levate.

Deus, celsitudo  
humilium, et forti-  
tudo rectorum: qui  
per sanctum Moysen  
puerum tuum, ita  
erudire populum tu-  
um sacri carminis  
tui decantatione vo-  
luisti, ut illa legis  
iteratio fieret etiam  
nostra directio: ex-  
cita in omnem justi-  
ficatarum Gentium

he is God; his  
works are perfect,  
and all his ways are  
justice.

*V.* God is faith-  
ful, in whom there  
is no iniquity: the  
Lord is just and  
holy.

Let us pray.

Let us bend our  
knees.

*R.* Rise up.

O God, the ex-  
altation of the  
humble, and the  
fortitude of the  
righteous! who by  
thy holy servant  
Moses didst please  
so to instruct thy  
people by the sing-  
ing of the sacred  
canticle, that the  
repetition of the law  
might be also our

plenitudinem potentiam tuam, et da lætitiā, mitigando terrorem; ut omnium peccatis tua remissione deletis, quod denuntiātum est in ultionem, transeat in salutem. Per Dominum nostrum, etc.

direction; show thy power to all the multitude of Gentiles justified by thee, and by mitigating thy terrors grant them joy; that, all their sins being pardoned by thee, the threatened vengeance may contribute to their salvation; through our Lord, etc.

#### TWELFTH PROPHECY.

*Daniel* iii. In diebus illis: Nabuchodonosor rex fecit statuam auream, altitudine cubitorum sexaginta, latitudine cubitorum sex, et statuit eam in campo Dura provinciæ Babylonis. Itaque

*Daniel* iii. In those days, king Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon. Then

Nabuchodonosor rex misit ad congregandos satrapas, magistratus et judices, duces et tyrannos, et præfectos, omnesque principes regionum, ut convenirent ad dedicationem statuæ, quam erexerat Nabuchodonosor rex.

Tunc congregati sunt satrapæ, magistratus et judices, duces et tyranni, et optimates qui erant in potestatibus constituti, et universi principes regionum, ut convenirent ad dedicationem statuæ, quam erexerat Nabuchodonosor rex. Stabant autem in conspectu statuæ, quam posuerat Na-

Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue, which king Nabu-

buchodonosor rex:	chodonosor had set
et præco clamabat	up. And they stood
valenter: Vobis di-	before the statue,
citur populis, tribu-	which king Nabu-
bus et linguis: in	chodonosor had set
hora, qua audieritis	up. Then a herald
sonitum tubæ, et	cried with a strong
fistulæ, et citharæ,	voice: To you it is
sambucæ, et psal-	commanded, O na-
terii, et symphonïæ,	tions, tribes, and
et universi generis	languages! that in
musicorum, cadentes	the hour, that you
adorate statnam au-	shall hear the sound
ream, quam consti-	of the trumpet, and
tuit Nabuchodono-	of the flute, and of
sor rex. Si quis au-	the harp, of the
tem non prostratus	sackbut, and of the
adoraverit, eadem	psaltery, and of the
hora mittetur in for-	symphony, and of
nam ignis arden-	all kind of music,
tis. Post hæc igitur,	ye fall down and
statim ut audierunt	adore the golden
omnes populi soni-	statue, which king
tum tubæ, fistulæ,	Nabuchodonosor
et citharæ, sambucæ,	hath set up. But if
et psalterii, et sym-	any man shall not



phoniæ, et omnis generis musicorum; cidentes omnes populi, tribus, et linguæ, adoraverunt statuam auream, quam constituerat Nabuchodonosor rex.

Statimque in ipso tempore accedentes viri Chaldæi accusaverunt Judæ-

fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, all the nations, tribes, and languages fell down and adored the golden statue, which king Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came and accused the Jews,

os, dixeruntque Nabuchodonosor regi: Rex, in æternum vive: tu rex posuisti decretum, ut omnis homo, qui audierit sonitum tubæ, fistulæ, et citharæ, sambucæ, et psalterii, et symphoniæ, et universi generis musicorum, prosternat se, et adoret statuum auream. Si quis autem non procidens adoraverit, mittatur in fornacem ignis ardentis. Sunt ergo viri Judæi, quos constituisti super opera regionis Babylonis, Sidrach, Misach, et Abdenago: viri isti contempserunt, rex, decretum

and said to king Nabuchodonosor: O king! live for ever: thou, O king! hast made a decree that every man, that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now, there are certain Jews, whom thou hast set over the works of the province of Babylon,

tuum : deos tuos non colunt ; et statuam auream, quam erexisti, non adorant.

Tunc Nabuchodonosor in furore et in ira præcepit ut adducerentur Sidrach, Misach, et Abdenago : qui confestim adducti sunt in conspectu regis. Pronuntiansque Nabuchodonosor rex, ait eis : Verene, Sidrach, Misach, et Abdenago, deos meos non colitis, et statuam auream, quam constitui, non adoratis ? nunc ergo,

Sidrach, Misach, and Abdenago : these men, O king ! have slighted thy decree : they worship not thy gods, nor do they adore the golden statue which thou hast set up.

Then Nabuchodonosor in fury and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought : who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said : Is it true, O Sidrach, Misach, and Abdenago ! that you do not worship my gods, nor adore the golden statue

si estis parati, quacumque hora audieritis sonitum tubæ, fistulæ, citharæ, sambucæ, et psalterii, et symphonïæ, omnisque generis musicorum, prosternite vos, et adorate statuam quam feci. Quod si non adoraveritis, eadem hora mittemini in fornacem ignis ardentis : et quis est Deus qui eripiet vos de manu mea ? Respondentes Sidrach, Misach, et Abdenago, dixerunt regi Nabuchodonosor :

Non oportet nos de

that I have set up ? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kinds of music, prostrate yourselves, and adore the statue which I have made : but if you do not adore, you shall be cast the same hour into the furnace of burning fire : and who is the God that shall deliver you out of my hands ? Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor : We have no occasion

hac re respondere tibi.

Ecce enim Deus noster, quem colimus, potest eripere nos de camino ignis ardentis, et de manibus tuis, o rex, liberare. Quod si noluerit, notum sit tibi, rex, quia deos tuos non colimus, et statuam auream, quam erexisti, non adoramus. Tunc Nabuchodonosor repletus est furore, et aspectus faciei illius immutatus est super Sidrach, Misach, et Abdenago. Et præcepit ut succenderetur fornax septuplum quam succendi consueverat. Et viris fortissimis de

to answer thee concerning this matter.

For behold our God whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king ! But if he will not, be it known to thee, O king ! that we will not worship thy gods, nor adore the golden statue, which thou hast set up. Then was Nabuchodonosor filled with fury : and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated

exercitu suo jussit, ut ligatis pedibus Sidrach, Misach, et Abdenago, mitterent eos in fornacem ignis ardentis.

Et confestim viri illi vincti, cum braccis suis, et tiaris, calceamentis, et vestibus, missi sunt in medium fornacis ignis ardentis: nam jussio regis urgebat. Fornax autem succensa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdenago, interfecit flam-

seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments, for the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew

ma ignis. Viri autem hi tres, id est, Sidrach, Misach, et Abdenago, ceciderunt in medio camino ignis ardentis, colligati. Et ambulabant in medio flammæ, laudantes Deum, et benedicentes Domino.

Oremus.

Omnipotens sempiterne Deus, spes unica mundi, qui prophetarum tuorum præconio, præsentium temporum declarasti mysteria: auge populi tui vota placatus; quia in nullo fidelium, nisi ex tua inspiratione,

those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame praising God, and blessing the Lord.

Let us pray.

Almighty and everlasting God! the only hope of the world, who by the voice of thy prophets hast manifested the mysteries of this present time; graciously increase the desires of thy people: since none of the

proveniunt quarum-	faithful can advance
libet incrementa vir-	in any virtue with-
tutum. Per Domi-	out thy inspiration :
num nostrum Jesum	through our Lord,
Christum, etc.	etc.

*If the church has no baptismal Font, the following benediction of the Font is omitted, and the Litany is said immediately after the Prophecies, in the manner hereafter prescribed, at p. 760. But where there is a Font, the Priest, with his Ministers and the Clergy, goes in procession to the Font, singing :*

## TRACT.

Sicut cervus de-	As the hart pant-
siderat ad fontes	eth after the foun-
aquarum : ita de-	tains of waters ; so
siderat anima mea	my soul panteth
ad te, Deus.	after thee, O God !

V. Sitivit anima	V. My soul hath
mea ad Deum vi-	thirsted after the
vum : quando veni-	living God ; when
am, et apparebo an-	shall I come and ap-
te faciem Dei ?	pear before the face
	of God ?

V. Fuerunt mihi	V. My tears have
lacrymæ meæ panes	been my bread day
die ac nocte, dum	and night, whilst it
dicatur mihi per sin-	is said to me daily :



gulos dies: Ubi est      Where is thy  
Deus tuus?              God?

*Before the blessing of the Font, the Priest says this prayer:*

V. Dominus vo-  
biscum.

R. Et cum spiri-  
tu tuo.

Oremus.

Omnipotens sem-  
piterne Deus, re-  
spice propitius ad  
devotionem populi  
renascentis, qui sicut  
cervus, aquarum  
tuarum expetit fon-  
tem: et concede  
propitius, ut fidei  
ipsius sitis, baptis-  
matis mysterio, ani-  
mam corpusque  
sanctificet. Per Do-  
minum nostrum,  
etc.

V. The Lord be  
with you.

R. And with thy  
spirit.

Let us pray.

O Almighty and  
everlasting God!  
mercifully regard  
the devotion of the  
people who are to  
be regenerated, and  
who, like the hart,  
pant after the foun-  
tain of thy waters;  
and mercifully  
grant, that the thirst  
of their faith may,  
by the Sacrament of  
baptism, sanctify  
their souls and  
bodies; through our  
Lord. etc.

*R.* Amen.

*R.* Amen.

*The Priest begins the blessing of the Font, saying :*

*V.* Dominus vobiscum.

*V.* The Lord be with you.

*R.* Et cum spiritu tuo.

*R.* And with thy spirit.

*Oremus.*

Let us pray.

Omnipotens sem-piterne Deus, adesto magnæ pietatis tuæ mysteriis, adesto sacramentis: et ad recreandos novos populos, quos tibi fons baptismatis parturit, Spiritum adoptionis emitte; ut quod nostræ humilitatis gerendum est ministerio, virtutis tuæ impleatur effectu. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate ejusdem

O Almighty and everlasting God! be present at these mysteries, be present at these sacraments of thy great goodness; and send forth the spirit of adoption, to regenerate the new people, whom the font of baptism brings forth; that what is to be done by the ministry of our weakness may be accomplished by the effect of thy power; through our Lord

Spiritus sancti Deus,  
per omnia sæcula  
sæculorum.

*R.* Amen.

*V.* Dominus vo-  
biscum.

*R.* Et cum spiri-  
tu tuo.

*V.* Sursum corda.

*R.* Habemus ad  
Dominum.

*V.* Gratias aga-  
mus Domino Deo  
nostro.

*R.* Dignum et  
justum est.

Vere dignum et  
justum est, æquum  
et salutare, nos tibi  
semper, et ubique  
gratias agere, Do-

Jesus Christ, thy  
Son, who with thee  
and the same Holy  
Spirit liveth and  
reigneth one God for  
ever and ever.

*R.* Amen.

*V.* The Lord be  
with you.

*R.* And with thy  
spirit.

*V.* Lift up your  
hearts.

*R.* We have them  
lifted up to the  
Lord.

*V.* Let us give  
thanks to the Lord,  
our God.

*R.* It is meet and  
just.

It is truly meet  
and just, right and  
profitable to salva-  
tion, that we should  
at all times, and

mine sancte, Pater omnipotens, æterne Deus: qui invisibili potentia, sacramentorum tuorum mirabiliter operaris effectum; et licet nos tantis mysteriis exequendis simus indigni, tu tamen gratiæ tuæ dona non deserens, etiam ad nostras preces aures tuæ pietatis inclinas.

Deus, cujus spiritus super aquas, inter ipsa mundi primordia ferebatur: ut jam tunc virtutem sanctificationis, aquarum natura conciperet. Deus, qui

in all places, give thanks to thee, O holy Lord, Almighty Father, and eternal God! who by thy invisible power, dost wonderfully produce the effects of thy sacraments; and, though we are unworthy to administer so great mysteries; yet, as thou dost not forsake the gifts of thy grace, so thou inclinest the ears of thy goodness even to our prayers. O God! whose Spirit in the very beginning of the world, moved over the waters; that even then the nature of water might receive the virtue of

nocentis mundi  
 crimina per aquas  
 abluens, regenera-  
 tionis speciem in  
 ipsa diluvii effusio-  
 ne signasti; ut uni-  
 us ejusdemque ele-  
 menti mysterio, et  
 finis esset vitiis, et  
 origo virtutibus.

Respice, Domine, in  
 faciem Ecclesiæ tuæ,  
 et multiplica in ea  
 regenerationes tuas,  
 qui gratiæ tuæ af-  
 fluentis impetu læti-  
 ficas civitatem tu-  
 am, fontemque bap-  
 tismatis aperis toto  
 orbe terrarum Gen-  
 tibus innovandis: ut

sanctification; O  
 God! who by water  
 didst wash away the  
 crimes of the guilty  
 world, and by the  
 overflowing of the  
 deluge didst give us  
 a figure of regenera-  
 tion; that one and  
 the same element  
 might in a mystery  
 be the end of vice,  
 and the origin of  
 virtue. Look, O  
 Lord! on the face  
 of thy church, and  
 multiply in her thy  
 regenerations, who  
 by the streams of  
 thy abundant grace  
 fillest thy city with  
 joy, and openest the  
 fonts of baptism all  
 over the world, for  
 the renewing of the  
 Gentiles: that by

tuæ majestatis imperio, sumat Unigeniti tui gratiam de Spiritu sancto.

the command of thy majesty, she may receive the grace of thy only Son from the Holy Ghost.

*Here the Priest divides the water in the form of a cross.*

Qui hanc aquam regenerandis hominibus præparatam, arcana sui numinis admixtione fœcundet: ut sanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam progenies cœlestis emergat: et quos aut sexus in corpore, aut ætas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc, jubente te Domine,

Who, by a secret mixture of his divine virtue, may render this water fruitful for the regeneration of men; to the end that those who have been sanctified in the immaculate womb of this divine font, being born again new creatures, may come forth a heavenly offspring; and that all, however distinguished by sex in body, or age in time, may be

omnis spiritus immundus abscedat : procul tota nequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutis admixtio : non insidiando circumvolet : non latendo subrepat : non inficiendo corrum-  
pat.

brought forth to the same infancy by grace their spiritual mother. Therefore may all unclean spirits by thy command, O Lord! depart far from hence ; may the whole malice of diabolical deceit be entirely banished ; may no power of the enemy prevail here ; may he not fly about to lay his snares : may he not creep in by his secret artifices : may he not corrupt with his infection.

*Here he touches the water with his hand.*

Sit hæc sancta et innocens creatura libera ab omni impugnatoris incursu,

May this holy and innocent creature be free from all the assaults of the enemy.

et totius nequitiae  
purgata discessu.  
Sit fons vivus, aqua  
regenerans, unda  
purificans: ut omnes  
hoc lavacro salutife-  
ro diluendi, operan-  
te in eis Spiritu  
sancto, perfectæ pur-  
gationis indulgen-  
tiam consequantur.

and purified by the  
destruction of all his  
malice. May it be-  
come a living foun-  
tain, a regenerating  
water, a purifying  
stream; that all  
those who are to be  
washed in this sav-  
ing bath, may ob-  
tain, by the opera-  
tion of the Holy  
Ghost, the grace of  
a perfect purifica-  
tion.

*Here he makes the sign of the cross thrice over the Font,  
saying:*

Unde benedico te,  
creatura aquæ, per  
Deum vivum, per  
Deum verum, per  
Deum sanctum: per  
Deum, qui te in  
principio, verbo se-  
paravit ab arida: cu-

Wherefore I bless  
thee, O creature of  
water! by the living  
God, by the true  
God, by the holy  
God; by that God  
who in the begin-  
ning separated thee



jus spiritus super te ferebatur.	by his word from the dry land : whose spirit moved over thee.
-------------------------------------	--

*Here he divides the water with his hand, and throws  
 some of it out towards the four parts of the world,  
 saying :*

Qui te de paradisi fonte manare fecit, et in quatuor flumi- nibus totam terram rigare præcepit. Qui te in deserto ama- ram, suavitate indi- ta, fecit esse potabi- lem, et sitienti popu- lo de petra produxit. Benedico te et per Jesum Christum Filium ejus unicum Dominum nostrum ; qui te in Cana Gali- lææ, signo admira- bili, sua potentia convertit in vinum.	Who made thee flow from the foun- tain of Paradise, and commanded thee to water the whole earth with thy four rivers. Who changing thy bitterness, in the desert, unto sweet- ness, made thee fit to drink, and pro- duced thee out of a rock to quench the thirst of the people. I bless thee also by our Lord Jesus Christ, his only
--	---

Qui pedibus super te  
ambulavit: et a Jo-  
anne in Jordane in  
te baptizatus est.  
Qui te una cum  
sanguine de latere  
suo produxit; et dis-  
cipulis suis jussit,  
ut credentes bapti-  
zarentur in te, di-  
cens: Ite, docete  
omnes gentes, bapti-  
zantes eos in nomine  
Patris, et Filii, et  
Spiritus sancti.

Hæc nobis præ-  
cepta servantibus, tu  
Deus omnipotens,

Son; who in Cana  
of Galilee changed  
thee into wine, by a  
wonderful miracle  
of his power. Who  
walked upon thee  
dry foot, and was  
baptized in thee by  
John in the Jordan.  
Who made thee flow  
out of his side to-  
gether with his  
blood, and com-  
manded his disciples,  
that such as be-  
lieved should be  
baptized in thee,  
saying: Go, teach  
all nations, baptiz-  
ing them in the  
name of the Father,  
and of the Son, and  
of the Holy Ghost.

Do thou, Al-  
mighty God! merci-  
fully assist us who

clemens adesto ; tu	observe this com-
benignus adspira.	mandment ; do thou
	graciously inspire
	us.

*He breathes thrice upon the water in the form of a cross, saying :*

Tu has simplices	Do thou with thy
aquas tuo ore bene-	mouth bless these
dicito : ut præter	clear waters ; that
naturalem emunda-	besides their natural
tionem, quam lavan-	virtue of cleansing
dis possunt adhibere	the body, they may
corporibus, sint eti-	also be effectual for
am purificandis men-	purifying the soul.
tibus efficaces.	

*Here the Priest sinks the Paschal candle into the water three different times, saying each time :*

Descendat in hanc	May the virtue of
plenitudinem fontis	the Holy Ghost de-
virtus Spiritus	scend into all the
sancti.	water of this Font.

*Then breathing thrice upon the water, he goes on :*

Totamque hujus	And make the
aquæ substantiam	whole substance of

regenerandi fœcun- det effectu.	this water fruitful, and capable of re- generating.
------------------------------------	---

*Here the Paschal candle is taken out of the water, and he goes on :*

Hic omnium pec- catorum maculæ delegantur, hic na- tura, ad imaginem tuam condita, et ad honorem sui refor- mata principii, cunc- tis vetustatis squa- loribus emundetur : ut omnis homo sacra- mentum hoc re- generationis ingres- sus, in veræ inno- centiæ novam infan- tiam renascatur. Per Dominum nos- trum Jesum Chris- tum Filium tuum : qui venturus est ju- dicare vivos et mor-	Here may the stains of all sins be washed out ; here may human nature, created to thy image, and reformed to the honor of its author, be cleansed from all the filth of the old man ; that all, who receive this sacra- ment of regenera- tion, may be born again new children of true innocence ; through our Lord Jesus Christ, thy Son : who is to come to judge the liv- ing and the dead,
---	---

tuos, et sæculum per ignem. and the world by fire.

*R. Amen.*

*R. Amen.*

*Then the people are sprinkled with the blessed water, some of which is reserved to be distributed to the Faithful for use in their houses. After this, the Priest pours some oil of Catechumens into the water, in the form of a cross, saying :*

Sanctificetur, et  
fœcundetur fons iste  
oleo salutis renascen-  
tibus ex eo, in vitam  
æternam.

May this font be  
sanctified and made  
fruitful by the oil of  
salvation, for such  
as are regenerated in  
it, unto life ever-  
lasting.

*R. Amen.*

*R. Amen.*

*Then he pours Chrism into it, in the same manner, say-  
ing :*

Infusio Chrismatis  
Domini nostri Jesu  
Christi, et Spiritus  
sancti Paracliti, fiat  
in nomine sanctæ  
Trinitatis.

May this infusion  
of the Chrism of our  
Lord Jesus Christ,  
and of the Holy  
Ghost the Comforter,  
be made in the  
name of the Holy  
Trinity.

R. Amen.

R. Amen.

*Lastly, he pours the Oil and Chrism both together into the water, in the form of a cross, saying:*

Commixtio Chris-  
matis sanctificatio-  
nis, et olei unctionis,  
et aquæ baptismatis,  
pariter fiat, in no-  
mine Patris, et Fi-  
lii, et Spiritus sanc-  
ti.

May this mixture  
of the Chrism of  
sanctification, and  
of the oil of unc-  
tion, and of the wa-  
ter of baptism, be  
made in the name  
of the Father, and  
of the Son, and of  
the Holy Ghost.

R. Amen.

R. Amen.

*Then he mingles the oil with the water, and with his hand spreads it all over the Font. If there are any to be baptized, they may be baptized after the usual manner. After the blessing of the Font, he returns to the Altar, where he and his ministers lie prostrate before it, and all the rest kneel, whilst the Litany is sung by two Chanters in the middle of the Choir, both sides repeating the same.*

Kyrie eleison.

Lord! have mercy  
on us.

Christe eleison.

Christ! have mercy  
on us.

Kyrie eleison.	Lord ! have mercy on us.
Christe audi nos.	Christ ! hear us.
Christe exaudi nos.	Christ ! graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father of Heaven, have mercy on us.
Fili Redemptor mundi Deus, mi- serere nobis.	God the Son, Re- deemer of the world, have mercy on us.
Spiritus sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas unus Deus, mise- rere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei genitrix, ora.	Holy Mother of God, pray.
Sancta Virgo virgi- num, ora.	Holy Virgin of Vir- gins, pray.
Sancte Michael, ora.	St. Michael, pray.
Sancte Gabriel, ora.	St. Gabriel, pray.

Sancte Raphael, ora.	St. Raphael, pray.
Omnes sancti Angeli et Archangeli, orate.	All ye holy Angels and Archangels, pray.
Omnes sancti beatorum Spirituum ordines, orate.	All ye holy orders of blessed Spirits, pray.
S. Joannes Baptista, ora.	St. John the Baptist, pray.
S. Joseph, ora.	St. Joseph, pray.
Omnes sancti Patriarchæ et Prophetæ, orate.	All ye holy Patriarchs and Prophets, pray.
S. Petre, ora.	St. Peter, pray.
S. Paule, ora.	St. Paul, pray.
S. Andrea, ora.	St. Andrew, pray.
S. Joannes, ora.	St. John, pray.
Omnes sancti Apostoli et Evangelistæ, orate.	All ye holy Apostles and Evangelists, pray.
Omnes sancti Discipuli Domini, orate.	All ye holy disciples of our Lord, pray.
S. Stephane, ora.	St. Stephen, pray.
S. Laurenti, ora.	St. Laurence, pray.
S. Vincenti, ora.	St. Vincent, pray.



Omnes sancti Mar- tyres,	orate.	All ye holy Martyrs,	pray.
S. Silvester,	ora.	St. Silvester,	pray.
S. Gregori,	ora.	St. Gregory,	pray.
S. Augustine,	ora.	St. Augustine,	pray.
Omnes sancti Ponti- fices et Confes- sors,	orate.	All ye holy Bishops and Confessors,	pray.
Omnes sancti Doc- tores,	orate.	All ye holy doctors,	pray.
S. Antoni,	ora.	St. Anthony,	pray.
S. Benedicte,	ora.	St. Benedict,	pray.
S. Dominice,	ora.	St. Dominic,	pray.
S. Francisce,	ora.	St. Francis,	pray.
Omnes sancti Sacer- dotes et Levitæ,	orate.	All ye holy Priests and Levites,	pray.
Omnes sancti Mo- nachi et Eremitæ,	orate.	All ye holy Monks and Hermits,	pray.
Sancta Maria Mag- dalena,	ora.	St. Mary Magdalen,	pray.
S. Agnes,	ora.	St. Agnes,	pray.
S. Cæcilia,	ora.	St. Cecilia,	pray.
S. Agatha,	ora.	St. Agatha,	pray.
S. Anastasia,	ora.	St. Anastasia,	pray.

Omnes sanctæ virgines et viduæ,	All ye holy virgins and widows,
orate.	pray.
Omnes sancti et sanctæ Dei, intercedite pro nobis.	All ye men and women, Saints of God, make intercession for us.
Propitius esto, parce nobis Domine.	Be merciful to us; spare us, O Lord.
Propitius esto, exaudi nos Domine.	Be merciful to us; hear us, O Lord.
Ab omni malo, libera nos Domine.	From all evil, O Lord, deliver us.
Ab omni peccato, libera nos Domine.	From all sin, O Lord, deliver us.
A morte perpetua, libera nos Domine.	From everlasting death, O Lord, deliver us.
Per mysterium sanctæ incarnationis tuæ, libera nos Domine.	Through the Mystery of thy holy incarnation, O Lord, deliver us.
Per adventum tuum, libera nos Domine.	Through thy coming, O Lord, deliver us.
Per nativitatem tu-	Through thy nati-

am, libera nos Domine.

Per baptismum et sanctum jejunium tuum, libera nos Domine.

Per crucem et passionem tuam, libera nos Domine.

Per mortem et sepulturam tuam, libera nos Domine.

Per sanctam resurrectionem tuam, libera nos Domine.

Per admirabilem ascensionem tuam, libera nos Domine.

Per adventum Spiritus sancti Paracleti, libera nos Domine.

In die judicii, libera nos Domine.

vity, O Lord, deliver us.

Through thy baptism and holy fasting, O Lord, deliver us.

Through thy cross and passion, O Lord, deliver us.

Through thy death and burial, O Lord, deliver us.

Through thy holy resurrection, O Lord, deliver us.

Through thy admirable ascension, O Lord, deliver us.

Through the coming of the Holy Ghost, the comforter, O Lord, deliver us.

In the day of judgment, O Lord, deliver us.

Peccatores, te roga-	We sinners, do be-
mus audi nos.	seech thee to hear
	us.

*Here the Priest and his Ministers go into the Sacristy, to vest themselves in white for the celebration of the Mass; and the candles are lighted upon the Altar, the Litany being continued by the choir.*

Ut nobis parcas, te	That thou spare us,
rogamus audi nos.	we beseech thee
	to hear us.

Ut Ecclesiam tuam	That thou vouch-
sanctam regere et	safe to govern and
conservare digne-	preserve thy holy
ris, te rogamus	Church, we be-
audi nos.	seech thee to hear
	us.

Ut Domnum Apos-	That thou vouch-
tolicum, et omnes	safe to preserve
Ecclesiasticos or-	our Apostolic Pre-
dines in sancta re-	late, and all the
ligione conservare	orders of the
digneris, te roga-	Church in thy
mus audi nos.	holy religion, we
	beseech thee to
	hear us.

Ut inimicos sanctæ	That thou vouch-
Ecclesiæ humili-	safe to humble

are digneris, te  
rogamus audi nos.

the enemies of thy  
holy Church, we  
beseech thee to  
hear us.

Ut regibus et prin-  
cipibus Christia-  
nis pacem et ve-  
ram concordiam  
donare digneris,  
te rogamus audi  
nos.

That thou vouch-  
safe to give peace  
and true concord  
to Christian kings  
and princes, we  
beseech thee to  
hear us.

Ut nosmetipsos in  
tuo sancto servitio  
confortare et con-  
servare digneris,  
te rogamus audi  
nos.

That thou vouch-  
safe to confirm  
and preserve us in  
thy holy service,  
we beseech thee  
to hear us.

Ut omnibus bene-  
factoribus nostris  
sempiterna bona  
retribuas, te roga-  
mus audi nos.

That thou render  
eternal good  
things to all our  
benefactors, we  
beseech thee to  
hear us.

Ut fructus terræ  
dare et conservare  
digneris,

That thou vouch-  
safe to give and  
preserve the fruits  
of the earth,

te rogamus audi  
nos.

Ut omnibus fidelibus  
defunctis requiem  
æternam donare  
digneris, te roga-  
mus audi nos.

Ut nos exaudire dig-  
neris, te rogamus  
audi nos.

Agnus Dei, qui tol-  
lis peccata mundi,  
parce nobis Do-  
mine.

Agnus Dei, qui tol-  
lis peccata mundi,  
exaudi nos Domi-  
ne.

Agnus Dei, qui tol-  
lis peccata mundi,  
miserere nobis.

Christe audi nos.

Christi exaudi nos.

we beseech thee to  
hear us.

That thou vouch-  
safe to give eter-  
nal rest to all the  
faithful departed,  
we beseech thee  
to hear us.

That thou vouchsafe  
graciously to hear  
us, we beseech  
thee to hear us.

Lamb of God, who  
takest away the  
sins of the world,  
spare us, O Lord.

Lamb of God, who  
takest away the  
sins of the world,  
hear us, O Lord.

Lamb of God, who  
takest away the  
sins of the world,  
have mercy on us.

Christ, hear us.

Christ. graciously  
hear us.

## THE MASS.

*After the Litany, the Chanters solemnly intone the Kyrie eleison. In the meantime the Priest goes to the altar, beginning the Mass in the accustomed manner, as p. 8, inserting the Psalm Judica me Deus, with Gloria Patri. Having kissed the altar, he begins the Gloria in excelsis, as at p. 27 ; during which the bells are rung. After which, the Priest says :*

V. DOMINUS vo-  
biscum.

R. Et cum spiri-  
tu tuo.

V. THE Lord be  
with you.

R. And with thy  
spirit.

## COLLECT.

Oremus.

Let us pray.

Deus, qui hanc  
sacratissimam noc-  
tem gloria Dominicæ  
resurrectionis illus-  
tras : conserva in  
nova familiæ tuæ  
progenie adoptionis  
spiritum, quem de-  
disti ; ut corpore et  
mente renovati, pu-

O God, who mak-  
est this most sacred  
night illustrious by  
the glory of the re-  
surrection of our  
Lord : preserve in  
the new offspring of  
thy family, the spirit  
of adoption, which  
thou hast given

ram tibi exhibeant  
servitutem. Per  
eundem Dominum  
nostrum Jesum  
Christum Filium tu-  
um ; qui tecum vivit  
et regnat in unitate  
ejusdem Spiritus  
sancti Deus.

*R. Amen.*

them ; that being re-  
newed in body and  
soul, they may serve  
thee with purity of  
heart, through the  
same Lord Jesus  
Christ, who liveth  
and reigneth with  
thee in the unity of  
the same Holy Ghost.

*R. Amen.*

#### EPISTLE.

Lectio Epistolæ be-  
ati Pauli Apostoli  
ad Colossenses.  
*Cap. iii.*

Fratres, si consur-  
rexistis cum Christo,  
quæ sursum sunt  
quærite, ubi Chris-  
tus est in dextera  
Dei sedens: quæ sur-  
sum sunt sapite, non  
quæ super terram.

The lesson from the  
Epistle of St. Paul  
the Apostle to the  
Colossians. *Chap.*  
*iii.*

Brethren, if you  
be risen with Christ,  
seek the things that  
are above, where  
Christ is sitting at  
the right hand of  
God : mind the  
things that are



Mortui enim estis,  
et vita vestra est ab-  
scondita cum Chris-  
to in Deo. Cum  
Christus apparuerit,  
vita vestra, tunc et  
vos apparebitis cum  
ipso in gloria.

above, not the things  
that are on the earth.  
For you are dead,  
and your life is hid-  
den with Christ in  
God. When Christ  
shall appear, who is  
your life, then shall  
you appear with him  
in glory.

*After the Epistle, the Priest sings thrice Alleluia, which  
is thrice repeated by the choir; after the third, he  
sings the following verse, Ps. 117:*

V. Confitemini Do-  
mino quoniam bo-  
nus: quoniam in sæ-  
culum misericordia  
ejus.

V. Give praise to  
the Lord, for he is  
good: for his mercy  
endureth for ever.

TRACT. Ps. 116.

Laudate Domi-  
num omnes gentes:  
et collaudate eum  
omnes populi.

Praise the Lord  
all ye nations, and  
praise him all ye  
people!

V. Quoniam con-  
firmata est super nos

V. For his mercy  
is confirmed upon

miserericordia ejus, et	us ; and the truth of
veritas Domini manet	the Lord remaineth
in æternum.	for ever.

*At the Gospel, lights are not carried, but incense only.*  
*The Munda cor meum, as p. 21.*

### GOSPEL.

Sequentia sancti	A continuation of
Evangelii secundum	the holy Gospel
Matthæum.	according to St.
<i>Cap. xxviii. 1, 7.</i>	Matthew. <i>Chap.</i>
	xxviii. 1, 7.

Vespere autem	In the end of the
sabbati, quæ lucescit	sabbath, when it be-
in prima sabbati, ve-	gan to dawn towards
nit Maria Magdale-	the first day of the
lene, et altera Maria,	week, came Mary
videre sepulchrum.	Magdalene, and the
Et ecce terræmotus	other Mary, to view
factus est magnus.	the sepulchre. And
Angelus enim Domi-	behold there was a
ni descendit de cœlo :	great earthquake.
et accedens revolvit	For an Angel of the
lapidem, et sedebat	Lord descended from
super eum : erat au-	heaven : and com-
tem aspectus ejus	ing, rolled back the

sicut fulgur, et vestimentum ejus sicut nix. Præ timore autem ejus exterriti sunt custodes, et facti sunt velut mortui. Respondens autem Angelus, dixit mulieribus: Nolite timere vos: scio enim quod Jesum, qui crucifixus est, queritis: non est hic: surrexit enim, sicut dixit. Venite, et videte locum, ubi positus erat Dominus. Et cito euntes, dicite discipulis ejus quia surrexit: et ecce præcedit vos in Galilæam:

stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the Angel answering, said to the women: Fear not you: for I know that you seek Jesus, who was crucified. He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee: there you shall see

ibi eum videbitis.  
Ecce prædixi vobis.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

him. Lo, I have foretold it to you.

*V.* The Lord be with you.

*R.* And with thy spirit.

Oremus.

Let us pray.

*The Offertory is omitted. Suscipe, etc., p. 28.*

### SECRET.

Suscipe, quæsumus, Domine, preces populi tui, cum oblationibus hostiarum: ut paschalibus initiata mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum.

Receive, O Lord, we beseech thee, the prayers of thy people, together with the offering of these hosts: that being consecrated by these paschal mysteries, they may, by the help of thy grace, avail us to eternal life. Through our Lord.

## PREFACE.

*V.* Per omnia sæcula sæculorum.

*R.* Amen.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*V.* Sursum corda.

*R.* Habemus ad Dominum.

*V.* Gratias agamus Domino Deo nostro.

*R.* Dignum et justum est.

Vere dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed in hac potissimum nocte gloriosius prædicare, cum Pascha nostrum immolatus est Chris-

*V.* For ever and ever.

*R.* Amen.

*V.* The Lord be with you.

*R.* And with thy spirit.

*V.* Lift up your hearts.

*R.* We have them lifted up to the Lord.

*V.* Let us give thanks to the Lord, our God.

*R.* It is meet and just.

It is truly meet and just, right and profitable to salvation, to praise thee, O Lord, at all times, but chiefly and more gloriously on this night when Christ our Paschal Lamb

tus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

was sacrificed. For he is the true Lamb, that hath taken away the sins of the world. Who, by dying, destroyed our death, and, by rising again, restored our life. And therefore with the Angels and Archangels, with the thrones and dominations, and with all the troops of the celestial army, we sing the hymn of thy glory, incessantly saying :

*Sanctus, p. 40. The Canon of the Mass, p. 42, as far as Communicantes.*

Communicantes, et noctem sacratissimam celebrantes resurrectionis Domini nostri Jesu Christi

Partaking of the same communion, and celebrating the most sacred night of the resurrection of

secundum carnem :  
sed et memoriam ve-  
nerantes, in primis  
gloriosæ semper Vir-  
ginis Mariæ, genitri-  
cis ejusdem Dei et  
Domini nostri Jesu  
Christi, etc., *p.* 240.

Hanc igitur ob-  
lationem servitutis  
nostræ, sed et cunctæ  
familiaæ tuæ, quam  
tibi offerimus pro his  
quoque, quos rege-  
nerare dignatus es  
ex aqua et Spiritu  
sancto, tribuens eis  
remissionem omni-  
um peccatorum,  
quæsumus Domine,  
ut placatus accipias,  
diesque nostros in  
tua pace disponas,

our Lord Jesus  
Christ according to  
the flesh ; and also  
honoring the me-  
mory, in the first  
place, of the glo-  
rious ever Virgin  
Mary, mother of the  
same God and our  
Lord Jesus Christ,  
etc., *p.* 240.

We therefore be-  
seech thee, O Lord,  
graciously to accept  
this oblation of our  
servitude, which is  
also that of thy  
whole family, and  
which we offer to  
thee for these also,  
whom thou hast  
been pleased to re-  
generate by water,  
and the Holy Ghost,  
granting them the  
remission of all their

atque ab æterna	sins, dispose our
damnatione nos eri-	days in thy peace,
pi, et in electorum	preserve us from
tuorum jubeas gre-	eternal damnation,
ge numerari : Per	and place us in the
Christum Dominum	number of thy elect ;
nostrum. Amen.	through Christ, our
	Lord. Amen.

*Quam oblationem, p. 46, until Agnus Dei, which is not said ; but the Priest says the three prayers before the Communion, and the rest to the ablution inclusively, as from p. 63 ; after which, the Vespers are sung by the choir.*

## THE VESPERS.

*Ant.* Alleluia, alleluia, alleluia.

*Ant.* Alleluia, alleluia, alleluia.

### PSALM 116.

Laudate Dominum, omnes gentes :  
\* laudate eum omnes populi.

Praise the Lord,  
all ye nations ! praise  
him all ye people !

Quoniam confirmata est super nos

Because his mercy  
is confirmed upon



miserericordia ejus, \*  
et veritas Domini  
manet in æternum.

Gloria Patri, etc.

*Ant.* Alleluia, al-  
leluia, alleluia.

us ; and the truth  
of the Lord remain-  
eth for ever.

Glory, etc.

*Ant.* Alleluia, al-  
leluia, alleluia.

*Then the Priest at the Altar begins the following Anti-  
phon, which is continued by the choir :*

Vespere autem  
sabbati, quæ lucet  
cit in prima sabbati,  
venit Maria Magda-  
lene, et altera Maria,  
videre sepulchrum,  
alleluia.

In the end of the  
Sabbath, when it  
began to dawn to-  
wards the first day  
of the week, came  
Mary Magdalen and  
the other Mary to  
view the sepulchre,  
alleluia.

*After this Antiphon, the Magnificat, as at p. 163, is  
sung, and terminated with Gloria Patri. The Altar  
is fumed with incense, with the ceremonies used at  
Vespers. After which, the Antiphon Vespere autem  
sabbati being repeated, the Priest at the Altar turns  
to the people, saying :*

V. Dominus vo-  
biscum.

R. Et cum spiritu  
tuo.

V. The Lord be  
with you.

R. And with thy  
spirit.

Oremus.

Spiritum nobis,  
Domine, tuæ chari-  
tatis infunde: ut  
quos sacramentis  
paschalibus satiasti,  
tua facias pietate  
concordes. Per Do-  
minum . . . in uni-  
tate ejusdem Spiri-  
tus sancti Deus, etc.

Let us pray.

Pour on us, O  
Lord ! the spirit of  
thy charity: that  
those, whom thou  
hast replenished  
with the paschal sa-  
craments, may by  
thy goodness live in  
perfect concord;  
through our Lord,  
etc.

*Then he says :*

V. Dominus vo-  
biscum.

R. Et cum spiritu  
tuo.

V. The Lord be  
with you.

R. And with thy  
spirit.

*And the Deacon, turning to the people, sings :*

V. Ite, Missa est,  
alleluia, alleluia.

R. Deo gratias,  
alleluia, alleluia.

V. Go, Mass is  
ended, alleluia, al-  
leluia.

R. Thanks be to  
God, alleluia, alle-  
luia.

Placeat tibi, *and the rest, as p. 67.*

## COMPLIN.

Jube Domne. Fratres, sobrii estote. Adjutorium nostrum, Pater noster. Confiteor, etc. Converte nos, etc. Deus in adjutorium. Gloria Patri. Alleluia. *Then the four usual Psalms, as at page 171 ; after which is said the following :*

*Ant.* Vespere autem sabbati.

*Ant.* In the end of the Sabbath.

CANTICLE OF SIMEON. *St. Luke ii.*

Nunc dimittis servum tuum Domine,  
\* secundum verbum tuum in pace.

Now thou dost dismiss thy servant,  
O Lord, according to thy word, in peace :

Quia viderunt oculi mei \* salutare tuum,

Because my eyes have seen thy salvation,

Quod parasti \* ante faciem omnium populorum :

Which thou hast prepared before the face of all people :

Lumen ad revelationem Gentium, \* et gloriam plebis tuæ Israel.

A light to the revelation of the Gentiles, and the glory of thy people of Israel.

Gloria, etc.

Glory, etc.

*Ant.* Vespere autem sabbati, quæ lucescit in prima sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum, alleluia.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*Oremus.*

Visita, quæsumus Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant; et benedictio tua sit super nos semper. Per Dominum, etc.

*Ant.* In the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary, to view the sepulchre, alleluia.

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

Visit, we beseech thee, O Lord! this habitation, and drive from it all the snares of the enemy: let thy holy Angels dwell in it, to preserve us in peace; and may thy blessing be upon us for ever. Through our Lord, etc.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*V.* Benedicamus Domino.

*R.* Deo gratias.

*Benedictio.* Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

*R.* Amen.

*V.* The Lord be with you.

*R.* And with thy spirit.

*V.* Let us bless the Lord.

*R.* Thanks be to God.

*The blessing :* May the Almighty and merciful Lord, the Father, Son, and Holy Ghost, bless and preserve us.

*R.* Amen.

### ANTHEM.

Regina cœli lætare,  
alleluia ;

Quia quem meruisti  
portare, alleluia ;

Resurrexit sicut dixit,  
alleluia.

Ora pro nobis Deum,  
alleluia.

O Queen of heaven,  
rejoice, alleluia ;

For he, whom thou  
didst deserve to  
bear, alleluia ;

Is risen again as he  
said, alleluia.

Pray for us to God,  
alleluia.

*V.* Gaude et lætare, Virgo Maria, alleluia.

*R.* Quia surrexit Dominus vere, alleluia.

*Oremus.*

Deus, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es: præsta, quæsumus, ut per ejus genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

*R.* Amen.

*V.* Divinum auxilium maneat semper nobiscum.

*R.* Amen.

*V.* Rejoice and be glad, O Virgin Mary, alleluia.

*R.* Because our Lord is truly risen, alleluia.

Let us pray.

O God, who by the resurrection of thy Son, our Lord Jesus Christ, hast been pleased to fill the world with joy: grant, we beseech thee, that by the Virgin Mary, his mother, we may receive the joys of eternal life. Through the same Christ, our Lord.

*R.* Amen.

*V.* May the divine assistance always remain with us.

*R.* Amen.

Pater, Ave, Credo.

## EASTER SUNDAY.

*The Priest begins the Mass, as at p. 8.*

INTROIT. *Ps.* 138.

**R**ESURREXI, et  
adhuc tecum  
sum, alleluia: po-  
suisti super me ma-  
num tuam, alleluia:  
mirabilis facta est  
scientia tua, alleluia,  
alleluia.

*Ps.* Domine pro-  
basti me, et cogno-  
visti me: tu cogno-  
visti sessionem me-  
am, et resurrectionem  
meam.

*V.* Gloria Patri.  
Resurrexi.

**I** HAVE risen, and  
am yet with thee,  
alleluia: thou hast  
laid thy hand upon  
me, alleluia: thy  
knowledge is become  
wonderful, alleluia,  
alleluia.

*Psal.* Lord! thou  
hast proved me, and  
known me; thou  
hast known my sit-  
ting down, and my  
rising up.

*V.* Glory.  
I have risen.

*Kyrie eleison and Gloria in Excelsis, as at p. 16.*

COLLECT.

Oremus.  
Deus, qui hodie-

Let us pray.  
O God! who on

na die per Unigenitum tuum, æternitatis nobis aditum devicta morte reserasti: vota nostra, quæ præveniēdo aspiras, etiam adjuvando proseguere. Per eundem Dominum nostrum, etc.

this day, by the victory of thy only-begotten Son over death, hast opened for us the passage to eternity; grant that our prayers which thy preventing grace inspireth, may by thy help become effectual: through the same Lord, etc.

### EPISTLE.

Lectio Epistolæ  
beati Pauli Apostoli  
ad Corinthios.  
1 *Cor.* v. 7, 8.

Fratres: Expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azymi. Etenim Pas-

The lesson from the  
Epistle of St. Paul  
the Apostle to  
the Corinthians.  
1 *Cor.* v. 7, 8.

Brethren! purge out the old leaven, that you may be a new paste, as you are unleavened. For



cha nostrum immo-  
latus est Christus.  
Itaque epulemur,  
non in fermento  
veteri, neque in fer-  
mento malitiæ et  
nequitiae: sed in  
azymis sinceritatis,  
et veritatis.

Christ our Pasch is  
sacrificed. There-  
fore let us feast, not  
with old leaven, nor  
with the leaven of  
malice and wicked-  
ness; but with the  
unleavened bread of  
sincerity and truth.

#### GRADUAL.

Hæc dies, quam  
fecit Dominus: ex-  
ultemus et lætemur  
in ea.

This is the day  
which the Lord hath  
made; let us be  
glad and rejoice  
therein.

V. Confitemini  
Domino, quoniam  
bonus: quoniam in  
sæculum misericor-  
dia ejus. Alleluia,  
alleluia.

V. Give praise to  
the Lord, for he is  
good; for his mercy  
endureth for ever.  
Alleluia, alleluia.

V. Pascha nos-  
trum immolatus est  
Christus.

V. Christ, our  
Pasch, is sacrificed.

## PROSE.

Victimæ Paschali  
laudes immolent  
Christiani.

Let Christians offer a sacrifice of praise to the Paschal victim.

Agnus redemit  
ovēs : Christus innocens  
Patri reconciliavit  
peccatores.

The Lamb redeemed the sheep ; the innocent Christ reconciled sinners to his Father.

Mors et vita duello  
confluxere mirando :  
dux vitæ mortuus,  
regnat vivus.

Life and death have struggled in sharp conflict. The ruler of life who was dead, now liveth and reigneth.

Dic nobis, Maria,  
quid vidisti in via ?

Tell us, Mary, what thou hast seen in the way ?

Sepulchrum Christi  
viventis, et gloriam  
vidi resurgentis :

The sepulchre of Christ, who lives, and the glory of him who is risen.

Angelicos testes,  
sudarium et vestes.

The angelic witnesses ; the linen and the clothes.

Surrexit Christus  
spes mea : præcedet  
vos in Galilæam.

Christ, my hope,  
is risen : he goeth  
before you into Gali-  
lee.

Scimus Christum  
surrexisse a mortuis  
vere : tu nobis vic-  
tor Rex miserere.  
Amen. Alleluia.

We know Christ  
to have truly risen.  
Do thou, victorious  
King ! have mercy  
on us : Amen. Al-  
leluia.

*The foregoing Prose is said every day this week.*

#### GOSPEL.

Sequentia sancti  
Evangelii secun-  
dum Marcum.  
*Cap. xvi. 1-7.*

A continuation of  
the holy Gospel  
according to St.  
Mark. *Chap. xvi.*  
1-7.

In illo tempore :  
Maria Magdalene, et  
Maria Jacobi, et Sa-  
lome emerunt aro-  
mata, ut venientes  
ungerent Jesum. Et  
valde mane una sab-  
batorum, veniunt ad

At that time.  
Mary Magdalen, and  
Mary the mother of  
James and Salome,  
bought sweet spices,  
that coming they  
might anoint Jesus.  
And very early in

monumentum, orto jam sole. Et dicebant ad invicem : Quis revolvat nobis lapidem ab ostio monumenti ? Et respicientes viderunt revolutum lapidem. Erat quippe magnus valde. Et introeuntes in monumentum, viderunt juvenem sedentem in dextris, coopertum stola candida, et obstupuerunt. Qui dixit illis : Nolite expavescere ; Jesum quæritis Nazarenum, crucifixum ; surrexit, non est hic : ecce locus ubi posuerunt eum. Sed ite, dicite discipulis ejus, et Petro, quia præcedit vos in Gali-

the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another : Who shall roll back the stone from the door of the sepulchre ? And looking they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe ; and they were astonished. And he saith to them : Be not affrighted ; you seek Jesus of Nazareth, who was crucified ; he is risen, he

læam : ibi eum vi-  
debitis, sicut dixit  
vobis.

is not here. Be-  
hold the place where  
they laid him. But  
go tell his disciples  
and Peter, that he  
goeth before you in-  
to Galilee : there you  
shall see him, as he  
told you.

[Credo, *p.* 25.]

### OFFERTORY.

Terra tremuit, et  
quievit, dum resur-  
geret in iudicio  
Deus, alleluia.

The earth trem-  
bled, and was still.  
when God arose in  
judgment, alleluia.

[Suscipe, etc., *p.* 28.]

### SECRET.

Suscipe, quæsu-  
mus Domine, preces  
populi tui cum obla-  
tionibus hostiarum :  
ut Paschalibus ini-  
tiata mysteriis ad

Receive, O Lord !  
we beseech thee, the  
prayers of thy peo-  
ple, together with  
the offerings of these  
hosts ; that being

<p>æternitatis nobis medelam, te ope- rante, proficiant. Per Dominum, etc.</p>	<p>consecrated by these Paschal mysteries, they may, by the help of thy grace, avail us to eternal life; through our Lord, etc.</p>
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## PREFACE.

<p><i>V.</i> Per omnia sæ- cula sæculorum.</p>	<p><i>V.</i> For ever and ever.</p>
<p><i>R.</i> Amen.</p>	<p><i>R.</i> Amen.</p>
<p><i>V.</i> Dominus vo- biscum.</p>	<p><i>V.</i> The Lord be with you.</p>
<p><i>R.</i> Et cum spiri- tu tuo.</p>	<p><i>R.</i> And with thy spirit.</p>
<p><i>V.</i> Sursum corda.</p>	<p><i>V.</i> Lift up your hearts.</p>
<p><i>R.</i> Habemus ad Dominum.</p>	<p><i>R.</i> We have them lifted up to the Lord.</p>
<p><i>V.</i> Gratias aga- mus Domino Deo nostro.</p>	<p><i>V.</i> Let us give thanks to the Lord, our God.</p>
<p><i>R.</i> Dignum et justum est.</p>	<p><i>R.</i> It is meet and just.</p>

Vere dignum et justum est, æquum et salutare. te quidem, Domine, omni tempore. sed in hac potissimum die gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cum que omni militia coelestis exercitus, hymnum

It is truly meet and just, right and profitable to salvation, to praise thee, O Lord! at all times: but chiefly, and more gloriously, on this day, when Christ our Paschal Lamb is sacrificed. For he is the true Lamb that hath taken away the sins of the world. Who by dying destroyed our death, and by rising again, restored our life. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the troop of the celestial army we sing the hymn of

gloriæ tuæ canimus, thy glory, incessant-  
 sine fine dicentes : ly saying :

Sanctus, *p. 40. The Canon of the Mass, p. 42, as far as*  
 Communicantes.

<p>Communicantes,          et diem sacratissi-          mum celebrantes re-          surrectionis Domini          nostri Jesu Christi          secundum carnem:          sed et memoriam          venerantes, in pri-          mis gloriosæ semper          Virginis Mariæ, ge-          nitricis ejusdem Dei          et Domini nostri          Jesu Christi, etc.,  <i>p. 44.</i></p>	<p>Partaking of the          same communion,          and celebrating the          most sacred day of          the resurrection of          our Lord Jesus          Christ according to          the flesh; also hon-          oring the memory,          in the first place, of          the glorious ever          Virgin Mary, mother          of the same God,          and our Lord Jesus          Christ, etc., <i>p. 44.</i></p>
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<p>Hanc igitur obla-          tionem servitutis          nostræ, sed et cunc-          tæ familiæ tuæ,          quam tibi offerimus          pro his quoque, quos          regenerare dignatus</p>	<p>We therefore be-          seech thee, O Lord !          graciously to accept          this oblation of our          servitude, which is          also that of thy          whole family, and</p>
--	---



es ex aqua et Spiritu  
sancto, tribuens eis  
remissionem omni-  
um peccatorum,  
quæsumus Domine,  
ut placatus accipias,  
diesque nostros in  
tua pace disponas,  
atque ab æterna  
damnatione nos eri-  
pi, et in electorum  
tuorum jubeas grege  
numerari. Per  
Christum Dominum  
nostrum. Amen.

which we offer to  
thee for these also,  
whom thou hast  
been pleased to re-  
generate by water  
and the Holy Ghost,  
granting the remis-  
sion of all their  
sins; dispose our  
days in thy peace;  
preserve us from  
eternal damnation,  
and place us in the  
number of thy elect;  
through Christ our  
Lord. Amen.

[Quam oblationem, etc., p. 46.]

#### COMMUNION.

Pascha nostrum  
immolatus est Chris-  
tus, alleluia: itaque  
epulemur in azymis  
sinceritatis et veri-  
tatis.

Christ, our Pasch,  
is sacrificed, alle-  
luia; therefore let  
us feast with the  
unleavened bread of  
sincerity and truth.

Alleluia, alleluia,  
alleluia.

Alleluia, alleluia,  
alleluia.

### POST-COMMUNION.

Oremus.

Let us pray.

Spiritum nobis,  
Domine, tuæ chari-  
tatis infunde: ut  
quos sacramentis  
paschalibus satiasti,  
tua facias pietate  
concordes. Per Do-  
minum nostrum Je-  
sum Christum Fili-  
um tuum: qui te-  
cum vivit et regnat  
in unitate ejusdem  
Spiritus sancti Deus,  
etc.

Pour on us, O  
Lord! the spirit of  
thy charity; that  
those, whom thou  
hast replenished  
with the paschal  
sacraments, may by  
thy goodness live in  
perfect concord:  
through our Lord,  
etc., in the unity of  
the same Holy  
Ghost, etc.

V. Ite, Missa est,  
alleluia, alleluia.

V. Go, Mass is  
ended, alleluia, alle-  
luia.

R. Deo gratias,  
alleluia, alleluia.

R. Thanks be to  
God, alleluia, alle-  
luia.

# THE VESPERS.

Deus in adiutorium  
etc., *p.* 146. *In-*  
*stead of* Laus tibi,  
etc., *say* Alleluia.

*Ant.* Angelus au-  
tem Domini descen-  
dit de cœlo, et ac-  
cedens revolvit lapi-  
dem, et sedebat su-  
per eum, alleluia,  
alleluia.

*Ps.* Dixit Domi-  
nus, etc., *p.* 146.

*Ant.* Et ecce ter-  
ræ motus factus est  
magnus: Angelus  
enim Domini de-  
scendit de cœlo, al-  
leluia.

*Ps.* Confitebor ti-  
bi, etc., *p.* 148.

*Ant.* Erat autem  
aspectus ejus sicut  
fulgur, vestimenta

Incline unto my aid,  
etc., *p.* 146. *In-*  
*stead of* Praise be  
to thee, etc., *say*  
Alleluia.

*Ant.* An angel of  
the Lord descended  
from heaven; and  
coming, rolled back  
the stone and sat  
upon it; alleluia.

*Ps.* The Lord  
said, etc., *p.* 146.

*Ant.* And behold  
there was a great  
earthquake; for an  
Angel of the Lord  
descended from hea-  
ven; alleluia.

*Ps.* I will praise  
thee, etc., *p.* 148.

*Ant.* And his  
countenance was as  
lightning; and his

autem ejus sicut raiment as snow :  
 nix, alleluia, alle- alleluia, alleluia.  
 luia.

*Ps.* Beatus vir,  
 etc., *p.* 151.

*Ant.* Præ timore  
 autem ejus exterriti  
 sunt custodes, et  
 facti sunt velut mor-  
 tui, alleluia.

*Ps.* Laudate, pu-  
 eri, etc. *p.* 153.

*Ant.* Respondens  
 autem Angelus, dix-  
 it mulieribus: No-  
 lite timere; scio  
 enim quod Jesum  
 quæritis, alleluia.

*Ps.* In exitu Isra-  
 el, etc., *p.* 155.

*Ps.* Blessed is the  
 man, etc., *p.* 151.

*Ant.* And for fear  
 of him, the guards  
 were struck with  
 terror, and became  
 as dead men; alle-  
 luia.

*Ps.* Praise the  
 Lord, etc., *p.* 153.

*Ant.* And the  
 Angel answering,  
 said to the women:  
 Fear not you; for I  
 know that you seek  
 Jesus; alleluia.

*Ps.* When Israel  
 went, etc., *p.* 155.

*Instead of the hymn, the following Anthem is said:*

Hæc dies, quam  
 fecit Dominus: ex-

This is the day,  
 which the Lord hath  
 made; let us be

ultemur et lætemur    glad    and    rejoice  
in ea.                    therein.

[*The Magnificat*, p. 163.]

*Ant.* Et respicientes viderunt re-  
volutum lapidem : erat  
quippe magnus  
valde, alleluia.

Oremus.

Deus, qui hodi-  
erna die per Uni-  
genitum tuum æter-  
nitatis nobis aditum  
devicta morte rese-  
rasti : vota nostra,  
quæ præveniendo as-  
piras, etiam adju-  
vando proseguere.  
Per eundem Domi-  
num nostrum, etc.

*Ant.* And look-  
ing, they saw the  
stone rolled back ;  
for it was very great ;  
alleluia.

Let us pray.

O God ! who on  
this day, by the vic-  
tory of thy only-  
begotten Son over  
death, hast opened  
for us the passage  
to eternity ; grant  
that our prayers  
which thy prevent-  
ing grace inspireth,  
may by thy help  
become effectual ;  
through the same  
Lord, etc.

[*The Anthem Regina Cœli*, as at p. 783.]

## EASTER MONDAY.

## INTROIT.

**I**NTRODUXIT vos Dominus in terram fluentem lac et mel, alleluia: et ut lex Domini semper sit in ore vestro, alleluia, alleluia. *Ps.* Confitemini Domino, et invoke nomen ejus: annuntiate inter gentes opera ejus.

*V.* Gloria Patri,  
etc. Introduxit, etc.

**T**HE Lord hath brought you into a land that floweth with milk and honey, alleluia; that the law of the Lord be always in your mouth, alleluia, alleluia. *Psal.* Give glory to the Lord, and call upon his name; declare his deeds among the Gentiles.

*V.* Glory, etc.  
The Lord hath brought, etc.

[Kyrie eleison, *and* Gloria in excelsis, *as at p. 16.*]

## COLLECT.

Oremus.  
Deus, qui solem-

Let us pray.  
O God! who, by

nitare Paschali,  
mundo remedia con-  
tulisti: populum tu-  
um, quæsumus, cœ-  
lesti dono prose-  
quere; ut et perfec-  
tam libertatem con-  
sequi mereatur, et  
ad vitam proficiat  
sempiternam. Per  
Dominum, etc.

the mystery of the  
Paschal solemnity,  
hast given to the  
world a remedy  
against all evils, pour  
forth, we beseech  
thee, on thy people  
thy celestial grace;  
that they may obtain  
perfect liberty, and  
advance daily in the  
way to everlasting  
life; through our  
Lord, etc,

### EPISTLE.

Lectio Actuum  
Apostolorum. *Cap.*  
x. 37-43.

The Lesson from the  
Acts of the Apos-  
tles. *Chap.* x.  
37-43.

In diebus illis:  
Stans Petrus in me-  
dio plebis, dixit:  
Viri fratres, vos sci-  
tis quod factum est  
verbum per univer-

In those days,  
Peter standing up  
in the midst of the  
people, said: You  
know the word  
which hath been

sam Judæam : incipiens enim a Galilæa post baptismum, quod prædicavit Joannes, Jesum a Nazareth : quomodo unxit eum Deus Spiritu sancto, et virtute ; qui pertransiit benefaciendo, et sanando omnes oppressos a diabolo, quoniam Deus erat cum illo. Et nos testes sumus omnium quæ fecit in regione Judæorum, et Jerusalem, quem occiderunt suspendentes in ligno. Hunc Deus suscitavit tertia die, et dedit eum manifestum fieri, non omni populo, sed testibus præordinatis a Deo ; nobis, qui

published through all Judea ; for it began from Galilee, after the baptism which John preached, Jesus of Nazareth : how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews and in Jerusalem ; whom they killed, hanging him upon a tree. Him God raised up the third day, and gave him to be made



manducavimus et bibimus cum illo, postquam resurrexit a mortuis. Et præcepit nobis prædicare populo, et testificari, quia ipse est, qui constitutus est a Deo iudex vivorum et mortuorum. Huic omnes Prophetæ testimonium perhibent, remissionem peccatorum accipere per nomen ejus omnes, qui credunt in eum.

manifest. Not to all the people, but to witnesses pre-ordained by God, even to us who did eat and drink with him after he arose again from the dead. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets give testimony, that through his name all receive remission of sins, who believe in him.

#### GRADUAL.

Hæc dies, quam  
fecit Dominus : ex-

This is the day  
which the Lord hath

ultemur, et lætemur  
in ea.

*V.* Dicat nunc  
Israel, quoniam  
bonus: quoniam in  
sæculum misericor-  
dia ejus. Alleluia,  
alleluia.

*V.* Angelus Do-  
mini descendit de  
cœlo, et accedens re-  
volvit lapidem, et  
sedebat super eum.

made: let us be glad  
and rejoice therein.

*V.* Let Israel now  
say, that he is  
good: that his mercy  
endureth for ever.  
Alleluia, alleluia.

*V.* An angel of  
the Lord descended  
from heaven, and  
coming, rolled back  
the stone, and sat  
upon it.

[Victimæ Paschali, *p.* 788.]

### GOSPEL.

Sequentia sancti  
Evangelii secun-  
dum Lucam. *Cap.*  
xxiv. 13-35.

In illo tempore:  
Duo ex discipulis  
Jesu ibant ipsa die  
in castellum, quod

A continuation of  
the holy Gospel  
according to St.  
Luke. *Chap.*  
xxiv. 13-35.

At that time, two  
of the disciples of  
Jesus went, that  
same day, to a town,

erat in spatio stadiorum sexaginta ab Jerusalem, nomine Emmaus. Et ipsi loquebantur ad invicem de his omnibus, quæ acciderant. Et factum est, dum fabularentur, et secum quærerent; et ipse Jesus appropinquans ibat cum illis: oculi autem illorum tenebantur ne cum agnoscerent. Et ait ad illos: Qui sunt hi sermones, quos confertis ad invicem ambulantes, et estis tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quæ facta

sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things, which had happened. And it came to pass, that while they talked, and reasoned with one another, Jesus himself also drew near, and went with them. But their eyes were held that they should not know him. And he said to them: What are these discourses, that you hold with one another, as you walk, and are sad? And the one of them, whose name was Cleophas, answering, said to him: Art thou only a

sunt in illa his diebus? Quibus ille dixit: Quæ? Et dixerunt: De Jesu Nazareno, qui fuit vir propheta, potens in opere et sermone, coram Deo et omni populo: et quomodo eum tradiderunt summi sacerdotes, et principes nostri in damnationem mortis, et crucifixerunt eum. Nos autem sperabamus quia ipse esset redempturus Israel: et nunc super hæc omnia, tertia dies est hodie quod hæc facta sunt.

stranger in Jerusalem, and hast not known the things that have been done there in these days? And he said to them: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word, before God, and all the people. And how our chief priests and rulers delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel; and now besides all this, to-day is the third day since these things were done.

Sed et mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum, et non invento corpore ejus, venerunt, dicentes se etiam visionem Angelorum vidisse, qui dicunt eum vivere.

Et abierunt quidam ex nostris ad monumentum, et ita invenerunt sicut mulieres dixerunt, ipsum vero non invenerunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credendum in omnibus, quæ locuti sunt prophetæ! Nonne hæc oportuit pati Christum, et ita intrare in gloriam

Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre, and not finding his body, came, saying that they had also seen a vision of Angels, who say that he is alive. And some of our people went to the sepulchre: and found it so as the women had said, but him they found not. Then he said to them: O foolish, and slow of heart to believe in all the things which the prophets have spoken! Did it not behoove Christ to suffer these things,

suam? Et incipiens a Moyse, et omnibus Prophetis, interpretabatur illis in omnibus Scripturis quæ de ipso erant. Et appropinquaverunt castello, quo ibant: et ipse se finxit longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam advesperascit, et inclinata est jam dies. Et intravit cum illis.

Et factum est, dum recumberet cum eis, accepit panem, et benedixit, ac fregit,

and so to enter his glory? And beginning at Moses, and all the prophets, he expounded to them in all the scriptures, the things that were concerning him. And they drew nigh to the town whither they were going: and he made as though he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, while he was at table with them, he took bread, and blessed, and brake,

et porrigebat illis. Et aperti sunt oculi eorum, et cognoverunt eum: et ipse evanuit ex oculis eorum. Et dixerunt ad invicem: Nonné cor nostrum ardens erat in nobis, dum loqueretur in via, et aperiret nobis Scripturas? Et surgentes eadem hora regressi sunt in Jerusalem: et invenerunt congregatos undecim, et eos qui cum illis erant, dicentes: Quod surrexit Dominus vere, et apparuit Simoni.

Et ipsi narrabant quæ gesta erant in via: et quomodo

and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to the other: Was not our heart burning within us, whilst he was speaking in the way, and opened to us the scriptures? And they rose up the same hour, and went back to Jerusalem; and they found the eleven gathered together, and those that were with them, saying: The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way:

cognoverunt eum in fractione panis.	and how they knew him in the breaking of bread.
--	---

[Credo, *p.* 25.]

## OFFERTORY.

Angelus Domini descendit de cœlo, et dixit mulieribus : Quem quæritis, sur- rexit sicut dixit, alleluia.	An angel of the Lord descended from heaven, and said to the woman : He, whom you seek, is risen, as he said ; alleluia.
---	---

[Suscipe, etc., *p.* 28.]

## SECRET.

Suscipe, quæsu- mus Domine, preces populi tui cum ob- lationibus hostia- rum : ut paschalibus initiata mysteriis, ad æternitatis nobis medelam, te oper- ante, proficiant. Per Dominum nostrum	Receive, O Lord ! we beseech thee, the prayers of thy people, together with the offerings of these hosts ; being in- itiated in the paschal mysteries, they may. by thy operation, obtain us eternal
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Jesum Christum, life ; through our  
etc. Lord, etc.

[*The Preface and Communicantes, as at p. 792. The Canon, as at p. 42.*]

### COMMUNION.

Surrexit Domi-	The Lord is risen,
nus, et apparuit Pe-	and hath appeared
tro, alleluia.	to Peter ; alleluia.

### POST-COMMUNION.

Oremus.

Spiritum nobis,  
Domine, tuæ chari-  
tatis infunde : ut  
quos sacramentis  
paschalibus satiasti,  
tua facias pietate  
concordes. Per Do-  
minum nostrum,  
etc., in unitate ejus-  
dem Spiritus sancti  
Deus, etc.

Let us pray.

Pour forth on us,  
O Lord ! the spirit  
of thy charity ; that  
those, whom thou  
hast replenished  
with the paschal sa-  
craments, may by  
thy goodness live in  
perfect concord ;  
through our Lord,  
etc., in the unity of  
the same Holy  
Ghost, etc.

*Vespers are said as yesterday, p. 797, except the following :*

*Ad Magnif. Ant.*  
 Qui sunt hi sermones, quos confer-  
 tis ad invicem ambulantes, et estis  
 tristes ? Alleluia.

Oremus.  
 Deus, qui solemnitate, p. 800.

*At Magnif. Ant.*  
 What are these discourses, that you hold with one another, as you walk, and are sad ? Alleluia.

Let us pray.  
 O God ! who by the mystery, p. 800.

## EASTER TUESDAY.

## INTROIT.

**A**QUA sapientiæ  
 potavit eos, alle-  
 luia : firmabitur in  
 illis, et non flecte-  
 tur, alleluia : et ex-  
 altabit eos in æter-  
 num. alleluia, alle-  
 luia. *Ps.* Confite-  
 mini Domino, et in-  
 vocate nomen ejus :  
 annuntiate inter  
 Gentes opera ejus.

*V.* Gloria Patri,  
 etc. Aqua sapien-  
 tiæ, etc.

**H**E hath given  
 them the water  
 of wisdom to drink,  
 alleluia ; he shall  
 be made strong in  
 them, and he shall  
 not be moved, alle-  
 luia ; and he shall  
 exalt them for ever,  
 alleluia, alleluia.  
*Ps.* Give glory to  
 the Lord, and call  
 upon his name ; de-  
 clare his deeds  
 among the Gentiles.

*V.* Glory, etc. He  
 hath given, etc.

[Kyrie eleison, and Gloria in excelsis, as at p. 16.]

## COLLECT.

Oremus.

Deus, qui Ecclesiam tuam novo semper foetu multiplicas: concede famulis tuis, ut sacramentum vivendo teneant, quod fide perceperunt. Per Dominum nostrum, etc.

Let us pray.

O God! who by a new increase dost continually enlarge thy Church; grant that thy servants may, by a holy life, retain that sacrament, which they have received by faith: through, etc.

## EPISTLE.

Lectio Actuum  
Apostolorum.

Cap. xiii. 26-33.

In diebus illis:  
Surgens Paulus, et manu silentium indicans, ait: Viri fratres, filii generis Abraham, et qui in vobis timent Deum,

The lesson from the  
Acts of the Apostles. xiii. 26-33.

In those days,  
Paul rising up, and with his hand bespeaking silence, said: Men and brethren! children of the race of Abraham,

vobis verbum salutis  
hujus missum est.  
Qui enim habitabant  
Jerusalem, et prin-  
cipes ejus, igno-  
rantes Jesum, et  
voces prophetarum,  
quæ per omne Sab-  
batum leguntur, ju-  
dicantes impleve-  
runt; et nullam  
causam mortis in-  
venientes in eo,  
petierunt a Pilato,  
ut interficerent eum.  
Cumque consum-  
massent omnia, quæ  
de eo scripta erant,  
deponentes eum de  
ligno, posuerunt  
eum in monumento.  
Deus vero suscitavit  
eum a mortuis tertia  
die: qui visus est  
per dies multos his,  
qui simul ascende-

and whosoever  
among you fear God.  
to you the word of  
this salvation is  
sent. For they that  
inhabited Jerusalem,  
and the rulers there-  
of, not knowing  
him, nor the voice  
of the prophets,  
which are read every  
Sabbath, judging  
him have fulfilled  
them. And finding  
no cause of death in  
him, they desired of  
Pilate that they  
might kill him. And  
when they had ful-  
filled all things that  
were written of him,  
taking him down  
from the tree, they  
laid him in a sepul-  
chre. But God  
raised him up from

rant cum eo de Galilæa in Jerusalem: qui usque nunc sunt testes ejus ad plebem. Et nos vobis annuntiamus eam, quæ ad patres nostros repromissio facta est: quoniam hanc Deus adimplevit filiis nostris, resuscitans Jesum Christum Dominum nostrum.

the dead the third day; and he was seen for many days, by them who came up with him from Galilee to Jerusalem, who are to this present time his witnesses to the people. And we declare to you that the promise which was made to our fathers, this same hath God fulfilled to our children, raising up Jesus Christ, our Lord.

#### GRADUAL.

Hæc dies, quam fecit Dominus: exultemus, et lætemur in ea.

V. Dicant nunc, qui redempti sunt a

This is the day, which the Lord hath made; let us be glad and rejoice therein.

V. Let them say so that have been re-

Domino, quos redemit de manu inimici, et de regionibus congregavit eos. Alleluia, alleluia.

V. Surrexit Dominus de sepulchro, qui pro nobis pendit in ligno.

deemed by the Lord: whom he hath redeemed from the hand of the enemy. and gathered out of the countries. Alleluia, alleluia.

V. The Lord is risen from the sepulchre, who for us hung upon the tree of the cross.

[Victimæ Paschali, p. 788.]

### GOSPEL.

Sequentia sancti Evangelii secundum Lucam. *Cap.* xxiv. 36-47.

In illo tempore: Stetit Jesus in medio discipulorum suorum, et dicit eis: Pax vobis: ego sum, no-

A continuation of the holy Gospel according to St. Luke. xxiv. 36-47.

At that time, Jesus stood in the midst of his disciples, and saith to them: Peace be to you: it is I, fear

lite timere. Con-  
turbati vero et con-  
territi, existimabant  
se spiritum videre.  
Et dixit eis: Quid  
turbati estis, et co-  
gitationes ascendunt  
in corda vestra? Vi-  
dete manus meas,  
et pedes, quia ego  
ipse sum: palpate et  
videte; quia spiritus  
carnem et ossa non  
habet, sicut me vide-  
tis habere. Et cum  
hoc dixisset, osten-  
dit eis manus et  
pedes. Adhuc au-  
tem illis non creden-  
tibus, et mirantibus  
præ gaudio, dixit:  
Habetis hic aliquid,  
quod manducetur?  
At illi obtulerunt ei  
partem piscis assi, et  
favum mellis. Et

not. But they  
being troubled and  
affrighted, supposed  
they saw a spirit.  
And he said to  
them: Why are you  
troubled, and why  
do thoughts arise in  
your hearts? See  
my hands and my  
feet, that it is I my-  
self: handle me, and  
see; for a spirit  
hath not flesh and  
bones, as you see me  
to have. And when  
he had said this, he  
showed them his  
hands and his feet.  
But while they yet  
believed not and  
wondered for joy,  
he said: Have you  
here anything to  
eat? And they of-  
fered him a piece of



cum manducasset  
coram eis, sumens  
reliquias, dedit eis.  
Et dixit ad eos:  
Hæc sunt verba,  
quæ locutus sum ad  
vos, cum adhuc es-  
sem vobiscum, quo-  
niam necesse est im-  
pleri omnia quæ  
scripta sunt in lege  
Moysi, et prophetis,  
et psalmis de me.

Tunc aperuit illis  
sensum, ut intellige-  
rent Scripturas. Et  
dixit eis: Quoniam  
sic scriptum est, et  
sic oportebat Chris-  
tum pati, et resur-  
gere a mortuis tertia  
die; et prædicari in

broiled fish, and a  
honeycomb. And  
when he had eaten  
before them, taking  
the remains he gave  
to them. And he  
said to them: These  
are the words, which  
I spoke to you,  
while I was yet with  
you, that all things  
must needs be ful-  
filled, which are  
written in the law  
of Moses, and in the  
prophets, and in the  
psalms, concerning  
me.' Then he open-  
ed their understand-  
ing, that they might  
understand the  
scriptures. And he  
said to them: Thus  
it is written, and  
thus it behooved  
Christ to suffer, and

nomine ejus pœnitentiam, et remissionem peccatorum in omnes gentes.

to rise again from the dead the third day: and that penance, and remission of sins, should be preached in his name among all nations.

[Credo, *p.* 25.]

#### OFFERTORY.

Intonuit de cœlo Dominus, et Altissimus dedit vocem suam: et apparuerunt fontes aquarum, alleluia.

The Lord thundered from heaven, and the Highest gave his voice; and fountains of water appeared, alleluia.

[Suscipe, etc. *p.* 28.]

#### SECRET.

Suscipe, Domine, fidelium preces cum oblationibus hostiarum: ut per hæc piæ devotionis officia, ad cœlestem

Receive, O Lord! we beseech thee, the prayers of the faithful, together with these oblations; that by these offices of

gloriam transeamus.	piety, we may ob-
Per Dominum, etc.	tain eternal glory:
	through our Lord.

[*The Preface and Communicantes, p. 792. Sanctus, and the rest, as at p. 40.*]

### COMMUNION.

Si consurrexistis	If you be risen
cum Christo, quæ	with Christ, seek
sursum sunt quæ-	the things that are
rite, ubi Christus est	above, where Christ
in dextera Dei se-	is sitting at the
dens, alleluia: quæ	right hand of God,
sursum sunt sapite,	alleluia. Mind the
alleluia.	things that are
	above, alleluia.

### POST COMMUNION.

Oremus.	Let us pray.
Concede, quæsu-	Grant, we beseech
mus omnipotens De-	thee, O Almighty
us: ut Paschalis per-	God! that the vir-
ceptio sacramenti,	tue of the Paschal
	sacrament which we

continua in nostris	have received, 'may
mentibus perseveret.	always remain in
Per Dominum, etc.	our minds ; through
	our Lord, etc.

## HYMNS.

### PLAIN OF THE BLESSED VIRGIN.

Stabat Mater dolorosa	Under the world's re-
	deeming wood
Juxta crucem lacry-	The most afflicted Mo-
mosa,	ther stood,
Dum pendebat Fi-	Mingling her tears
lius.	with her Son's blood,
Cujus animam gemen-	As that streamed down
tem,	from ev'ry part ;
Contristatam, et dolen-	Of all his wounds she
tem,	felt the smart :
Pertransivit gladius.	What pierced his body,
	pierced her heart.
O quam tristis et af-	Who can with tearless
flicta	eyes look on,
Fuit illa benedicta	When such a Mother,
	such a Son,
Mater Unigeniti!	Wounded and gasping,
	does bemoan ?

Quæ mœrebat, et dole-  
bat,  
Pia Mater dum vide-  
bat  
Nati pœnas inclyti.

O worse than Jewish  
heart, that could  
Unmoved see the  
double flood  
Of Mary's tears, and  
Jesus' blood!

Quis est homo qui non  
fleret,  
Christi matrem si vide-  
ret  
In tanto supplicio?

They are our sins,  
alas!—not his,  
For which he bleeds,  
for which he dies,  
In this atoning sacri-  
fice.

Quis posset non con-  
tristari,  
Piam Matrem contem-  
plari  
Dolentem cum Filio?

When graves did open,  
rocks were rent;  
When nature and each  
element  
His torments and his  
griefs resent;

Pro peccatis suæ gen-  
tis,  
Vidit Jesum in tor-  
mentis,  
Et flagellis subdi-  
tum.  
Vidit suum dulcem Na-  
tum,

Shall man, the cause of  
all his pain  
And all his grief—shall  
sinful man  
Alone, insensible re-  
main?  
Ah! pious Mother!  
teach my heart,

824 PLAINT OF THE BLESSED VIRGIN.

Morientem, desolatum,  
Dum emisit spiritum.

Eia, Mater, fons, amo-  
ris,

Me sentire vim doloris  
Fac, ut tecum lu-  
geam.

Fac ut ardeat cor me-  
um

In amando Christum  
Deum,

Ut sibi complaceam.

Sancta Mater, istud  
agas,

Crucifixi fige plagas  
Cordi meo valide.

Tui Nati vulnerati,  
Tam dignati pro me  
pati,

Pœnas mecum di-  
vide.

Fac me tecum pie flere,  
Crucifixo condolere,

Donec ego vixero.  
Juxta crucem tecum  
stare,

Of sighs and tears the  
holy art,  
And in thy grief to  
bear a part.

That sword of grief  
that did pass through  
Thy very soul, O may  
it now

One kind wound on  
my heart bestow !

Great Queen of sor-  
rows ! in thy train

Let me a mourner's  
place obtain,

With tears to cleanse  
all sinful stain.

Refuge of sinners !  
grant that we  
May tread thy steps ;  
and let it be

Our sorrow not to  
grieve like thee.

O may the wounds of  
thy dear Son,

Our contrite heart pos-  
sess alone,

Et me tibi sociare,  
In planctu desidero.

And all terrene affec-  
tions drown !

Virgo virginum præ-  
clara,  
Mihi jam non sis ama-  
ra :

And on us such im-  
pressions make,  
That we of suffering  
for his sake

Fac me tecum plan-  
gere.

May joyfully our por-  
tion take !

Fac ut portem Christi  
mortem,

Let us his proper badge  
put on,

Passionis fac consor-  
tem,

Let's glory in the cross  
alone

Et plagas recolere.

By which he marks us  
for his own.

Fac me plagis vulneri.

That when the dread-  
ful day shall come,

Fac me cruce inebri-  
ari.

For ev'ry man to hear  
his doom,

Et cruore Filii.

On his right hand we  
may find room.

Inflammatum et accen-  
sus,

Pray for us, Mary !  
Jesus ! hear

Per te, Virgo, sum de-  
fensus

Our humble prayers ;  
secure our fear,

In die judicii.

When thou in judg-  
ment shalt appear.

Fac me cruce custo-  
diri.

Morte Christi præmuniri,  
 Confoveri gratia.  
 Quando corpus morietur,  
 Fac ut animæ donetur  
 Paradisi gloria.  
 Amen.

Now give us sorrow,  
 give us love,  
 That, so prepared, we  
 may remove,  
 When called to the  
 blest seats above.  
 Amen.

## AN EASTER HYMN.

O Filii, et Filiae,  
 Rex cœlestis, Rex gloriæ  
 Morte surrexit hodie.  
 Alleluia, allel. allel.

Young men and maids !  
 rejoice and sing,  
 The King of heaven,  
 the glorious King,  
 This day from death  
 rose triumphing.  
 Alleluia, allel. allel.

Et Maria Magdalene,  
 Et Jacobi, et Salome  
 Venerunt corpus ungere. Alleluia.

And Magdalen, in company  
 With Mary of James,  
 and Salome,  
 To embalm the corpse  
 came zealously.  
 Alleluia.

A Magdalene moniti,

By Mary told, at break  
 of day,



Ad ostium monumenti	His dear disciples haste away
Duo currunt discipuli. Alleluia.	Unto the tomb, where- in he lay. Alleluia.
Sed Joannes Aposto- lus	The much belov'd
Cucurrit Petro citius,	Apostle John
Ad sepulchrum venit prius. Alleluia.	Much swifter than Saint Peter ran, And first arrived at the tomb. Alleluia.
In albis sedens An- gelus,	An angel clothed in white they see,
Respondit mulieribus	When thither come : and thus spoke he :
Quia surrexit Dominus. Alleluia.	The Lord you'll meet in Galilee. Alleluia.
Discipulis astanti- bus,	While in a room the Apostles were,
In medio stetit Chris- tus,	Our Lord among them did appear,
Dicens : Pax vobis om- nibus. Alleluia.	And said : Peace be unto all here. Alleluia.
Postquam audivit Didymus	To Didymus when all declar'd

Quia surrexerat Jesus,	That Christ had risen
	and appear'd,
Remansit fide dubius.	He doubted still the
Alleluia.	truth he heard.
	Alleluia.

Vide, Thoma, vide	O Thomas! view my
latus,	hands, my side,
Vide pedes, vide ma-	My feet; my wounds
nus:	still fresh abide;
Noli esse incredulus.	Set incredulity aside.
Alleluia.	Alleluia.

Quando Thomas	When Thomas his dear
Christi latus,	Saviour saw,
Pedes vidit, atque ma-	And touched his wounds
nus,	with trembling awe,
Dixit: Tu es Deus	Thou art my God, said
meus. Alleluia.	he, I know. Alleluia.

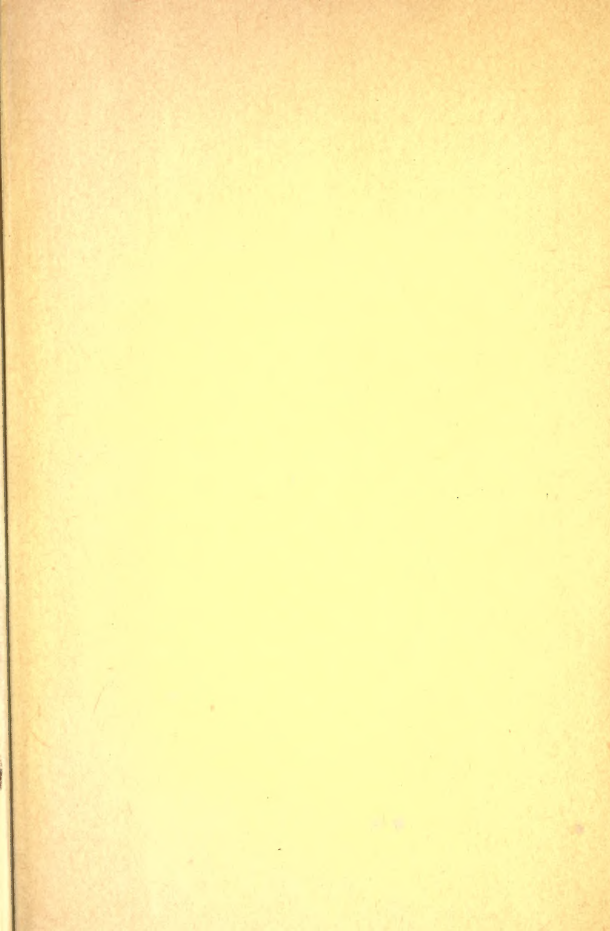
Beati qui non vide-	Blessed are they, who
runt,	have not seen,
Et firmiter credide-	And yet who firm in
runt:	faith have been;
Vitam æternam habe-	With me they shall for
bunt. Alleluia.	ever reign. Alleluia.

In hoc festo sanctis-	In this most solemn
simo,	feast let's raise

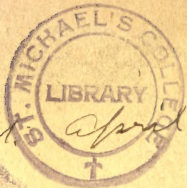
Sit laus et jubilatio :	Our hearts to God in
	hymns of praise,
Benedicamus Domino.	And let us bless the
Alleluia.	Lord always.
	Alleluia.

De quibus nos hu-	Our grateful thanks to
millimas,	God let's give,
Devotas atque debitas	In humble manner,,
	while we live,
Deo dicamus gratias.	For all the favors we
Alleluia.	receive. Alleluia









1.  
*Parvato- Ont. April 10/89.*

BX 2010 .A4 1885 SMC

Catholic Church.

The office of the Holy Week

New electrotpe ed. --

